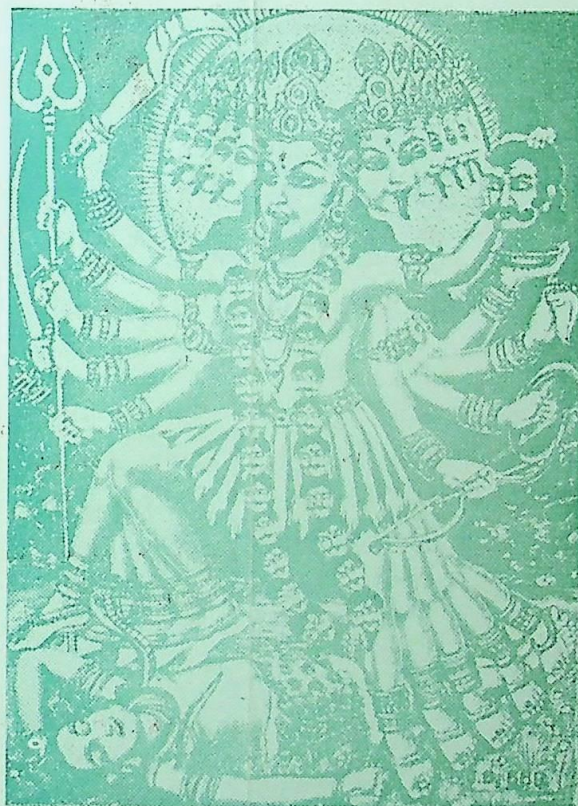
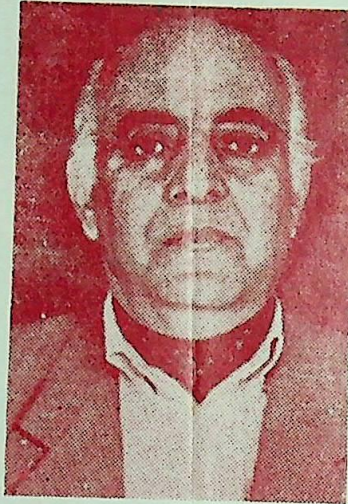
# KSHIR BHAWANI TIMES
# क्षीर भवानी टाइम्स

नवरेह अंक

NAVREH SPECIAL

## KASHMIRI PANDIT SABHA
## JAMMU

# *Second Death Anniversary*

*Dr. HARI KRISHEN MUTHOO*

All our lives, your glowing presence lit our paths. It gave us warmth and enlightened us at each step. Today, you are not with us, but the brilliance of your spirit still shows us the way......and like a shining beacon, you shall always be our guide......our friend......our path finder.

Wife - Jaya ;
Bhabis & Brothers ;
Sisters & Brother-in-laws
Brother-in-laws & Sister-in-laws ;
Relatives & Friends.

MANAGEMENT & STAFF
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NEW DELHI.

# क्षीर भवानी टाइम्स
# KSHIR BHAWANI TIMES

**OFFICIAL ORGAN OF KASHMIRI PANDIT SABHA, AMBPHALLA, JAMMU.**

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**ENGLISH SECTION**

Editor : Prof S.K. Shah
Associate Editor : Ashok Braroo

**हिन्दी भाग**

संपादक : डॉ॰ रतन लाल शांत

**कश्मीरी भाग**

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**MANAGING EDITOR**

**H.N. Tikku**


## IN THIS ISSUE

### ENGLISH SECTION



### हिन्दी भाग



### काऽशुर हिसुँ




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# FROM THE PRESIDENT'S DESK

*My dear Brothers and Sisters,*

*Namaskar,*

*Peace, prosperity and long life. I wish you all a happy Navreh.*

*During the last two months the marriage season was on. Because of the limited number of auspicious days for the holding of the nuptial ceremony, a large number of marriages had to be fixed on the same day. Most of us had to attend several receptions. An unfortunate trend has evolved during last few years since our dislocation, that we do not stick to our timings as far as the "Mahurat" is concerned. Apart from the fact that this reflects a casual attitude of our community members with regard to the auspiciousness of the occasion, it also dislocates the schedule of all those who plan to participate in receptions. The timings are not off the track by a few minutes, which could be pardonable, but by several hours. To add insult to injury the Baratis are not even apologetic for such a delay. Nor is the reception party too much perturbed, since they accept it as a norm. Only those of the reception party are upset who are still meticulous about time. But this tribe is also dwindling fast.*

*Is this a good reflection about the character of our community ? What kind of an image are we projecting to others ? What kind of norms are we leaving for our youngsters to follow ? We may have had several defects when we were living in the valley, but this habit of being indifferent to timing, especially for the marriages, was not one of them. True, then we had to attend our offices and we wanted to be in time. Now that compulsion is not there for ironically we have practically lost our jobs. But does this give us a licence to lose our capacity of time management ?*

*Any community which has no value for time cannot be a progressive community. It is a very dangerous symptom and is a warning of degeneration that is likely to overtake us. May I appeal to all community members to give serious thought to this problem. We would expect that in the next season this trend gets reversed. A conscious effort by all of us would help a great deal.*

**With best wishes**

*(Triloki Nath Khosa)*

# *Editorial* Planning for Future

All right thinking people realise that under the prevailing circumstances it may be a long time before Kashmiri Pandits can return to their homes. Assuming that the conditions start normalising at a fast rate (the chance of which appears remote) it may be several years before one can visualize a reverse exodus. Even then what can be the future scope of our young men in a dilapidated economy surviving on the doles of the central government. Assuming that there would be no discrimination (which is just a pipe dream) how can our qualified and professionally trained young men and women find gainful employment in a place where the employment potential is limited, both in public and private sector. In fact the latter almost does not exist. Obviously it is time for our community to plan for our future generation, keeping in mind the opprotunities available outside Kashmir both at the national and the gloabl level.

In such a planning we have to understand the type of scenario that is likely to unfold in near future. The government service as means of employment has no future potential. With the tendency towards reservations spreading like an epidemic in a system of vote bank politcs, the merit in government employment is being replaced by several categorizations limiting the scope of meritorious candidates. Government departments shall soon become (if they have not already) the repositories of inefficiency, sloth and corruption. With the liberalization tendency proceeding rapidly, the Government control will gradually diminish and it may not be visible in such a big way as it is now-a-days. This is the situation in the developed countries where private enterprise operates at all levels with minimal government control, the latter being relegated only to a watchdog status.

Our young men are intelligent and hard working. In a challenging situation they outshine all others. In a set up of sloth and inefficiency they are bound to deteriorate. Running after govt. jobs or government-like jobs should be something which our young men should avoid.

We have to take an analogy from another displaced community in our country, the Parsis. They were hounded out of their country but they built large economic empires in the country of their adoption. At present several topmost business houses are those of Parsis. They have built trusts for the welfare of their community. This was all possible because of their ingenuity in entrepreneurship. It is this ingenuity which we have to inclucate in our youth. Our final goal should be entrepreneurship. Towards that end all our efforts should be directed. If we achieve that, we shall be providing employment to others, and not running after petty jobs as we are doing now.

**(S.K. Shah)**

# Real Character and Spirit of Hindu Law

**_D.B. Thengdi_**

*Sh. D.B Thengdi is a thinker and a trade union leader of repute. He is a verstile writer & speaker on vide range of subjects on Hinduism.*

Even as the attitude of Hindu Dharma towards different religion has enabled it to become a Confederation of all religions, its attitude towards Law has helped it to beccome a Vishva Dharma.

The codified laws are incapable of becoming universal in character. To those of us who accustomed to Codes, the growth of Hindu Law will come as a great surprise. Various are the sources of Hindu Law. Firstly, the four Vedas and their six subsidiary sciences. Then, the Dharma Shastras. The compilers of Dharma Shastras flourished during different periods. The were Manu, Atri, Vishnu, Harita, Yajnavalkya, Usanas, Anagiras, Yama, Apastamba, Sambarta, Katyayana, Brhaspati, Parasara, Vyasa, Sankha, Likhita, Daksha, Gautam, Satatapa and Vasishta. Other ancient sources being the Meemansa, the Nyaya and the Puranas.The Smritis, the current usage, good conscience -- in absence of any other guide-- and desire resulting from thorough deliberation are also important as sources of Hindu Law.

It is curious to note that the above authorities have been considerably overshadowed by subsequent commentaries or digests (Nibandhas). The work of compiling Nibandhas was going on from the ninth to the ninteenth century. The last Nibandha, i.e., *Vivada-Bhangarnava or Vivadarnava-Setu* was complied at request of Warren Hastings. These Nibandhas have given rise to different schools of Hindu Law governing different parts of the country, such as the Dayabhaga School governing Eastern Parts; the Banaras School governing the whole of Northern India including Orissa but excluding Mithila and Pubjab ; the Mithila School governing the tract of land bounded by the three rivers, Gandaka, Kosi and Ganges ; the Western School governing Maharashtra, Berar, North Kanara and Singh ; the Southern School governing almost the entire area of the former Madras Presidency ; and the Punjab School governing Punjab.

From times immemorial the Hindus are continuing their existence as a civilized society. But during this entire period they never formulated any Code of Law. The Smritis are not the codes. One Smriti does not exclude the other, nor does one Smriti repeal the others. They are like the American Restatement of Law or English Digests of Case Law. All the Smritis are sources of law.

Another interesting feature of Hindu Law is the that in case of any inconsistency between the usage and the Smriti, the usage in supposed to carry with it greater validity. The case of 'Marummakatayam Law' prevalent in Kerala is instructive. Our society contained within its bosom various stratas of civilisation and within the framework of Hindu socio-economic order every strata was free to follow its own usages. The forest-

dwellers and the hillmen had evolved their own customs and the same were left intact by the Hindu Law. This is very important from the point of view of considering the applicability of Hindu Law to different tribes and peoples of the world, if and when they realise that, infact, unconscious of themselves, they are nothing but Hindus.

Among the Western educated people there is a tendency to confuse Religion with Law. But that is incorrect. There have been founders of religions that were not Law-givers, such as Abraham or Jesus. There have been a few in whom are combined both the roles i.e., of the Founder of Religion and also of the Law-giver. For example, Mohammed the Prophet. In view of the elastic, comprehensive and dynamic character of Hindu Law, it should not be difficult to bring all communities in India or abroad within its purview, except those who follow rigid codes. But in the latter case the concerned community will discern before long that the codes are already outdated and fossilised, irrelevant to the changing circumstances, and incapable of guiding their affairs properly under the new conditions.

According to Hindu Law, the term 'Hindu' is not coextensive with the term 'Vedicist'. 'Hindu' is a large circle of which 'Vedicists' constitute an important part. But that is not all. Article 25 of the Constitution of India provides in unequivocal terms that the reference to 'Hindu' in sub-clause (b) of clause (2) of the said Article shall be construed as including a reference to persons professing the Sikh, Jain, Buddhist religions and the reference to the Hindu religious institutions shall be construed accordingly. This is the only Article in the whole of the Constitution which provides an authoritative definition of the term 'Hindu'.

Not that the we consider the framers of Constitution as authorities on Hinduism. But the above definition certainly reflects the correct approach to the problem. It is in this sense that Mr. T.W. Rhys Davids says in his famous book 'Life of Gautama' that "he (Gautama) was the greatest and the wisest and the best of the Hindus." All were covered by Hindu Law irrespective of their religious affinities. Even in ancient times, Brhaspati who founded the school of Materialism in India thousands of years before Demokrites, the father of Western Materialism, was accepted by even the theist Hindus as their preceptor. Kapila who challenged the authority of the previous scriptures was also a Hindu. According to Dr. Babasaheb Ambedkar, at the time when Gautama took *Parivraja*, besides the Brahminic Philosophy, there were as many as sixty-two different schools of philosophy.

If proper research is conducted in the social practices of the Parsis who accept 'Zend Avesta' i.e., the '*Chhanda-Avastha*', as their standard scripture, it will be found that they are already a part of the Hindu Order though both the sides are not yet clearly aware of it.

The real character and spirit of Hindu Law is a great asset to the task undertaken by the Vishva Hindu Parishad on the national as well as the international plane. The Hindu Law can embrace the entire mankind with the exception of those who deny themselves its magnificent benefits. It is significant that the sage Manu described his Smriti as the 'Manava Dharma Shastra'. This will continue to be an asset to Hindu if they wisely refrain from the Western concept of codification.

# Is India under the shadow of a threatening catastrophe ?

*S.N. Tikku*

It is unfortunate that an attitude of disdain has been betrayed towards the indispensable intrinsic values of the Indian civilisation right from 1947. After the results of the elections to the 11th Lok Sabha this attitude turned more pronounced and aggressive according to some political analysts.

For any student of history the splendours of Egypt, Babylon and Greece have vanished and only Indian civilisation--the oldest of them all, remains. Has India not a personality of her own, an individuality that marks her out as something that has no equal in the annals of the world ?

It is India and India alone where aggressive and illogical idea of a single religion for all mankind was never advocated from earliest times. Here one set of dogma, one cult, one system of worship, and one Scriptural injunction which all minds must accept on peril of persecution by men and spiritual rejection or 'Eternal damination' by God was never preached. Is there a more unifying way other than this available to mankind ?

The man is not a machine but a god in making, born to blossom forth to the best of his potentialities.

To realise God is to see Him in all and all in Him. This is the key to oneness of all creation as beautifully explained in the Bhagavad Gita.

There is a belief that the threads of cause and effect (Karma) in humanity's affairs are tied by invisible forces in such a way that an inescapable justice, an equalising readjustment, is forever at work. Whatever a man does towards another is ultimately reflected back to him from some sources or the other. Universal benevolence is therefore the wisest and the most suitable behaviour according to Hindus of yore.

Those who are engaged in loot of public exchequer at the level of politicians and bureaucrats and in adulteration of food, medicine and whatever else can be adulterated at the level of common men, in vain, seek the favours of God by touching the feet of the so-called holy men and in performing many a useless rituals which have no place in spirituality.

What preserved the concept of India as a separate entity ? It is Hinduism, the one strand which binds Aryan and Dravidian, North and South, East and West said Frank Moraes.

Perhaps no other religion can match the catholicity, the nobility, the loftiness and the depth of Hinduism as found in its scriptures and philosophical texts, wrote Jaya Prakash Narayan.

If Hinduism disappears at any time, the inhabitants of India will cease to have any distinctive identity according to Nirad Chauduri and according to Daily Time, Lon-

don 31-1-1948 no country, but India, and no religion ; but Hinduism, could have given birth to Gandhi.

According to K.M Munshi, India, (Aryavrata) is not a mere geographical expression, not a mere political entity ..... India is the Motherland of those who see and follow Dharma (righteousness).

To Dr. Annie Besant India and Hinduism are one ; without Hinduism India has no future. Why denigrate Hindutva ?

The British Government policy was the theory of divide and rule. The alien rule destroyed Hindu traditional caste role based on occupations. Lord Rama and Lord Krishna were not Brahmans. There are many instances of Kshtriya Kings excelling in spiritual knowledge. Many of the Upanishads were written by them. Vishvamitra's attaining Brahmanhood is not certainly a solitary instance. Even Shudras have become kings and found their dynastics (Mauryas). The Satavahnas who ruled Andhra Desa were Brahmins. Shivaji was not a Kshtriya by birth but managed to acquire a Kshtriya status. Why divide Hindus on caste basis ?

If one looks into the reasons of the fall of ancient Roman empire one is led to trace the following causes :

1. The mounting craze for pleasure, power and plenty.
2. Extravagant spending.
3. Depreciation of moral value as a result of decay in religion.
4. Political instability, growing crime rate and licentiousness.

India after 50 long years of partial liberation from the British yoke and earlier Muslim rule is still bleeding. It has now earned the title of "Gutala desh" - a country of scams and scandals. Who in the world does not know about rampant corruption, nepotism and dishonesty in the government and political circles, particularly at top levels in India ?

We are just an aimlessly drifting nation without any set goals or directions. We are one of the most indebted, bribable over populated and poverty striken countries in the world.

Who says we are an independent, self respecting and a proud nation. Such nations do not tolerate terrorists, do not allow infiltration of spies and accept Hawala money to break their countries and initiate political process in distrubed areas at the directives of super powers.

A.B. Vajpayee who had to relinquish the post of the Prime Minister mainly on account of his advocacy of 'Hinduttva' rightly expressed his bewilderment on total absence

*India Nationalism is not blind patriotism and aggressive Chauvinism. While the Hindu adores Mother India he also revers the Mother Earth. Harmony among our parts of nature is emphasised in the Upanishads as a basic necessity in spiritual life. The world is a manifestation of the Eternal-the self existant spirit. Do you get such a unifying vision anywhere else ? What a shame vested interests are keen to plunge India into intense regional whirlpools.*

of "accountability" in Congress led government circles by saying in a most pathetic mood and in utter grief and anguish "After all, how much money does an average man require for himself and his family ?

A columnist of an English daily in Jammu writing about the monetary embezzlements of one of the erstwhile Congress leader cum-minister said" What more does one hoard money for after having secured all the choicest amenities raging from motor cars to air conditioned bungalows and after having saved enough of future liabilities and rainy days, if any ?" He names the politician who is universally accused of having raised his status nefariously from a clerk to a multicrore owner of Star Hotels, huge business establishment, orchards and palatial buildings. He is not the only corrupt leader. There are many others who have robbed the public exchequer even more mercilessly.

In the name of the cheap slogans of parliamentary democracy and secularism common people are left high and dry except for a solitary political right to vote which too they are not free to use under the oppressive economic conditions. There are reports that votes are purchased form illiterate and poor masses. The Lincoln definition of "Democracy" as the Government of the people, by the people, for the people has since changed. If some of our leaders have secured safe coffers in foreign lands and send their surplus money there are we not on the brink of real disaster?"

The quality of some elected representative to State Assemblies and Parliament is reportedly lamentable. Politics is becoming a career for self-aggrandizement. Goons and goondas, terrorists and criminals are alleged to have entered public life.

Going by that criterion we discover that we now have the largest ever number of people living in abject uncivilised misery-people living in conditions not different from what was prevailing some two hundred years ago.

Indian Nationalism is not blind patriotism and aggresive Chauvinism. While the Hindu adore Mother India he also revers the Mother Earth. Harmony among our parts of nature is emphasised in the Upanishads as a basic necessity in spiritual life. The word is a manifestation of the Eternal-the self existant spirit. Do you get such a unifying vision anywhere else ? What a shame vested interests are keen to plunge India into intense regional whirlpools.

India has been visioned as beating heart of the world, the creative centre from which the message of the unity of all existence goes forth silently. The greatness of the landmass India lies in the fact that it has been the repository of values which can really civilise the aggressive instincts of the brute in man.

If Hindus at no point of time forced Indian thought upon the people with mass murder, misery and massacre as was the case with the Marxists, Leninists, Stalinists, Maoists and Socialists. If there was nothing like inquisition and Jihad in India to force age-old Indian ideology upon the people how are

Hindus dangerous for non-Hindu minorities today ?

If foreign money in billions is dumpted in India to create glamour for foreign ideologies and foreign political interests who is to be blamed ? Only the politician who is mad for power and plenty.

It is alleged that some politicians have ISI links, CIA links, Arab links, Russian and Chinese links. It is alleged that they demand for autonomy for Kashmir is a conspiracy and treason. It is also rumoured that some politicians have transferred their surplus money in billions to foreign countries. May be some top ranking businessmen and top ranking civil servants have also done so.

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What is most unfortunate that corruption has percolated even into the minds of petty officials both in public and private sectors, religious and charitable trusts, hospitals and educational institutions with a few honourable exceptions. At some places people in authority are very honest but they do not know the rules of plugging the leaks. Maintaining a pontifical air they are seldom prepared to listen to those who would sincerely help them to put some halt to miss appropriation of funds.

If these and other allegations are true and if slavish imitation of foreign ideologies goes on like this where will India go ? Great will be her fall. If gold rusts what will iron do ? Constant abuse of Indian thought will be suicidal for the future of mankind.

Should the picture of present day India as drawn above be true then India is really under the shadow of a threatening catastrophe. Let all of us think how to save this ancient civilisation of the world from further humiliation and future extinction.

There's usually a silver lining if you look hard enough. Even though judiciary which we have inherited from the British has made justice very expensive, complicated and inaccessible to the poor and illiterate masses nevertheless recent 'Judicial activism' represents a colossal reprieve for the entire nation.

The role of the present Chief Election Commissioner has been highly praiseworthy.

'Judicial activism' is decried only by a small group of politicians allegedly tainted with scams and scandals as also by those with wealth, assets and estates disproportionate to their legal sources of income. There are demands to make CBI Independent today. This is a healthy sign. Pinning of our hopes on judiciary and CBI always is, however, not part of wisdom. If they too get bogged down in red tape, corruption, controversial areas and into political and other considerations what is the last resort ? It is nothing but a very strong national opposition well organised, ever vigilent and active.

# *Wandhama Massacre and after*

***A.K. Braroo***

The massacre of 23 Kashmiri Pandits at Wandhama, Ganderbal on 25th January 1998 night has dashed the hopes of lakhs of Kashmiri Pandits who nursed an urge to return to Kashmir, conditional or unconditional. Some well meaning leaders had prepared a blue print for the return of K.Ps and were actively pursuing it. Government had also formulated a plan to carry bank employees and some state Govt. employees to valley in a phased manner from March 98. However, the Wandhama incident has set aside all such calculations.

Now a pertinent question arises. For how long will displaced wait for normalcy to return in the Kashmir Valley. Nearly a decade has passed since the onset of militancy and subsequent exodus of Kashmiri Pandits. People have been waiting anxiously for return braving the sweltering heat, wind, chill and rain. They lived in pigeon hole/rented accomodation huddled in the four corners of man made dungeon with a hope that one fine morning they will wake up in their motherland. The magic of the Kashmir and the past memories connected with it swayed over everything else and most of the displaced nursed the desire to return.

Again the slogan of homeland coined by Late Sh. Kanhya Lal Koul of the Kashmiri Overseas Association (U.S.A.) in 1986 after the Anantnag riots found roots in the hearts of K.P. youth. This fire illumined and kindled the spirit of many intellectuals and youth of the community for something but Wandhama incident has given a serious jolt to this line of thought as well. There may be some intellectuals who feel that necessity of homeland for Kashmiri Hindu becomes also the more imperative and logical but ground reality is different. Firstly the will to fight for this cause is lacking. Secondly the present state of political affairs in Indian body politics has no room for K.Ps. The Kashmir issue has become an international problem fitted with an Islamic bomb. Indian politicians do not touch even with a lock.

Our people staying in camps and non camp areas in Jammu are fed up with the wretched life they are forced to live. For how long the Government and the community leaders want them to wait for normal condition to return in Kashmir. With every passing day the return to Kashmir is becoming a nightmare for the displaced. In such a situation should we not ponder about the future of the community and think in terms of permanent or quasi permanent rehabilitation of the displaced K.Ps. outside valley. The economic plight of low income segment of our society is mind boggling. There are hundreds of our brethren who come to K.P. Sabha or other Samitis for medical aid as they can't afford even medicine. The pinch of deprivation and disgust looms large on the faces of their children. Unemployment has forced several young men to work as low paid salesmen or shoe attendants. They earn wages

hardly sufficient to run their own expenses and family gets all the more distressed. The educational standards of such families have also fallen dramatically. These families cannot afford even the expenses of getting their children educated in higher education in Maharashtra. I know several families who could not send their children to Maharashtra even though their children had earned a distinction.

Various K.P. organisations have been spending money on seminars, conferences etc. and provided little thought to redeem the tens of thousands of such families. The Govt. has washed off its hands by leaving the displaced to their own fate. In such a situation who will think about the future of displaced. The people whose present is in a mess can't live for long on future dreams. Nor can their economic sources grow on hopes. Some concrete rehabilitation plan spread over 3 to 5 stations should be prepared and the govt should be persuaded to approve such a plan. By spreading displaced into 3 or 4 hamlets/places we can retain our composite culture and strengthen an economic, social and political base. Some other alternatives can also be discussed by our leaders and intellectuals. People don't want to listen to sermons. They want some concrete action for rehabilitation. And the time has come when K.P.P.S.C. should come forward and give community a lead.

---

# Appeal for Donation

To save the precious life of baby "Goldy" who is suffering from Thalssemia (Aplasheanemia) needs monetary/medical help for her bone marrow transplantation and medicines.

The expenditure involves at least seven lakh Rupees for bone marrow transplant besides a monthly expenditure of Rupees Eighteen thousand on medicine and treatment per month.

Any help may please be credited in my S/B account No. - 5568 of Punjab National Bank, Bakshi Nagar, Jammu.

**Jai Krishen**
**F/o Baby Goldy**
**C/o Sh. J.P. Chadha**
**F-133 Bakshi Nagar, Jammu.**

## *Blood Donors Club*

# For Displaced Kashmiri Pandits

The basic requirement of blood donation to needy requires a laboratory which can conduct various tests of the sample of blood from a donor in order to ensure that it does not transmit any infections in general and the donor is not suffering from a disease like HIV etc. The laboratory should also be there to conduct group tests and cross matchings.

After doing the needful, the voluntary donors shall be registered in K.P. Sabha Ambphalla office with their particulars and telephone numbers or contact points so that in case of emergencies they could be contacted and bood as and when required, got for needy K.P. Biradari members. This will be an asset for this community.

So far as establishing of a blood bank is concerned this involves a considerable expenditure for its establishment and running and maintainence under the guidance of a doctor. The requirements for establishing a blood bank are as under :

1. One testing laboratory with a couple of laboratory technicians.
2. Sterile bags of the capacity of 410 ml containing 75 ml of anti coagulant solution
3. Drip sets of adequate quantity
4. 2 No. beds with light bedding
5. The donated blood when collected needs to be stored in a special blood bank refrigerator which controls and regulaters temperature between - $6^0$ to - $2^0$
6. Shelf life of stored blood in CPD is 3 weeks and in CPDA is 5 weeks.

Ideally blood should be used in 7 days.

It is requested that at present only a blood testing laboratory for testing the groups and cross-matchings be created with a couple of technicians in order to register the voluntary blood donors for the K.P. Community atleast for Jammu province and the list of such donors with immediate contact telephone Nos be kept available in the office of the Presiden K.P. Sabha Ambphalla to serve the community at the time of need.

Submitted to the President Sh. T.N. Khosa for favour of consideration.

**(V.N. Razdan)**
**President**
**Mohalla Welfare Committee**
**Jeevan Nagar**

The proposal by Shri V.N. Razdan is placed before the community for its response. The readers are requested to react to it and send the names of the volunteers to

The President K.P. Sabha **- Editor**

# Sunder Lehri

**Continued from the last issue**

**Shalok Twenty six**

26. विरिञ्चिः पञ्चत्वे व्रजति हरिरान्पोति विरतिं
विनाशं कीनाशो भजति धनदो याति निधनम् ।
वितन्द्री माहेन्द्री विततिरपि समीलति दृशां।
महासंहारेऽस्मिन् विहरति सति त्वत्पतिसौ ॥

26. *Virincih Pancatvam vrajati harir apnoti viratim*
*vinasam kinaso bhajati dhando yati nidhanam;*
*Vitandri mahendri vitatir api sammilatidrsam*
*maha-sahare' smin vharati sati tvat-patir asau.*

O Queen of chastity! Virinci goes back to the five elements; Hari ceases to exist, Kinasa meets with destruction ; Kubera perishes; the array of the ever-wakeful eyes of Mahendra is also closed (for ever); in this great deluge, this Lord of Thine (alone) has His diversion.

27. जपो जल्पः शिल्पं सकलमपि मुद्राविरमना
गतिः प्रादक्षिण्यक्रमणमशनाद्याहुतिविधिः
प्रणायः संवेशः सुखभखिलमात्र्मापणदशा
सपर्यापर्यायस्तव भवतू यन्मे विलसितम् ॥

27. *Japo jalpah silpam sakalam api mudra-viracana*
*gatih pradaksinya-kramanam asanady ahutividhih ;*
*Pranamah samvesah sukham akhilam atmarpanadasa*
*saparya-paryayas tava bhavatu yan me vailasitam.*

Whatever action it is of mine, may be taken (as intended) for Thy worship; (my) prattle, as muttering (Thy) prayer, the manifold forms of my manual work, as the Mudra's (gestures) employed in (Thy) worship; (my) loitering as going round (Thee) clockwise ; my taking nourishment, as offering oblations (to Thee); (my); lying down, as prostrating (before Thee); and (my) attending to all other comforts as dedicating my entire self (to Thee.)

28. सुधामप्यास्वाय प्रतिभजयरामृत्युहरिणी
विपद्यन्ते विश्वे विधिसतमखाधा दिवषिद;
करालं यत् क्ष्वेलं कबलितवतः कालकलना
न शंभोस्तन्मूलं तव जननि ताटङ्कमहिमा ॥

28. *Sudham apy asvadya pratibhaya-jaramrtyu harinim*
*vipadyante vise vidhi-satamakhadya divisadah;*
*Karalam yat ksvelam kabalitavatah kala kalana*
*na sambhos tan mulam taba janani tatankamahima.*

O Mother ! all the denizens of the celestial regions, such as Vidh, Satamakha and others perish even after drinking nectar, which is reputed to confer immunity from terrible old age and death. If the period of life of Sambhu, who has swallowed virulent poision is beyond computation, it is all due to the peculiar virtue of Thy Tatanka-s (ear-ornaments)

29. किरीटं वैरिञ्च परिहर पुरः कैटभभिद
कठोरे कोटीरे स्खलसि जहि जम्भारिमकुटम् ?
प्रणम्रेप्वेतेषु प्रसभमुपयातस्य भवने
भवस्याभ्युत्थाने तव परिजनोक्तिविजयते ॥

*29. Kiritam vairincam parihara purah kaitabhabhidah*

*Kathore kotire skhalasi jahi jambhari makutam;*

*Pranamresv etesu prasabham upayatasya bhavanam*

*Bhavasyabhyutthane tava parijanoktir vijayate.*

Glory to the words (of caution) of Thy servants, 'Pray avoid the crown of Virinci (lying) afore Thee ! " You will topple over the hard crest of the slayer of Kaitabha '! Please keep off from the head-gear of the foe of Jabha ! - while all these three lay prostrate before Thee-when all of a sudden, Thou startedst to receive Bhava, who had come to Thy abode !

30. स्वदेहोद्भूताभिर्घृणिभिरणिमधाभिरभितो
निषेण्ये नित्ये त्वा भहभिति सदा भावयति य:।
किमाश्वय तस्य त्रिनयनसमृद्धि तृणयतो
महासंवर्तान्गिविंरचयति नीराजनविधिम् ॥

*30. Sva-dehodbhutabhir ghrnibhir animadyabhir abhito*

*nisevye nitye tvam aham iti sada bhavayati yah ;*

*Kimascrayam tasya tri-nayana samrddhim trnayato*

*maha-samvartagnir viracayati nirajanavidhim.*

(O Goddess !) who art eternal and art served all round by the rays, Anima and others emanating from Thine own frame ! what is there to wonder at, if the Fire of the great Deluge should perform the ritual of offering lights before whosoever conceives Thee always as I am (Thou), treating the wealth of Tri-nayana as mere straw

31. चतु: षष्ट्या तन्त्रै: सकलमतिसंधाय भुवनं
स्थितस्ततिसद्धिप्रसवपरतन्त्रै पशुपति:
पुनस्त्वन्निबेन्धादखिल पुरुषथैंकघटना-
स्वतंत्र ते तन्त्रं क्षितितल़मवातीतरदिदम् ॥

*31. Catuh-sastya tantraih sakslam atisamdhaya bhuvanam*

*sthitas tat-tat-siddhi prasava-paratantraih pasupatih*

*Punastvan-nirbandhadakhila-purusarthaika-ghayana*

*svatantram te tantram ksiti-talam avatitarad idam.*

Pasupati, having deluded all the worlds with the sixty-four Tantra's which have as their sole purpose the conferring of the several Siddhi-s attributed to each, has once again brought down to this world, on account of Thy persuasion, Thy Tantra, which, of its own accord, would bring about the several ends and aims of human existence.

32. शिव: शक्ति: काम क्षितिरथ रवि: शीतकिरण:
स्मरो हंस: शक्रस्तदनु च परामारहरय:
अमी ह्ल्लेखाभिस्तिसृभिखसानेषु घटिता
भजन्ते वर्णास्ते तव जननि नामावयवताम् ॥

*32. Sivah saktih kamah ksitir atha ravih sitakiranah*

*smaro hamsah sakras tadanu ca paramaraharayah;*

*Ami hrillekhabhis tisrohir avasanesu ghatita*

*bhajante varnas te tava janani namavavatam.*

O Mother ! Sive, Sakti, Kama and Ksiti; and then Ravi, Sitakiranan, Samara, Hamsa

and Sakra, and thereafter, Para, Mara and Hari; these (three sets of) syllables, when conjoined severally at their ends with the three Hrillekhas, become the components of Thy name.

33. स्मरं योनि लक्ष्मीं त्रितयमिदमायौ तव मनो-
निधायैके नित्ये निरवधिमन्हा। भोगरसिका:
भजन्ति त्वां चिन्तामणिगुणनिबद्धाक्षवलया:
शिवाग्रौ जुह्वन्त: सुरभिघृतधाराहुतिरातै: ॥

*33. Samaram yonim laksmim tritayam idam adau tava manor*
*nidhayaike nitye niravadhi-mahabhogarasikah;*
*Bhajanti tvam cintamani-gunanibaddhaksavalayah*
*sivagnau juhvantah surabhi-ghrta-dharahutisataih.*

O Godess eternal ! having placed this triad of Smara, Yoni and Laksmi before Thy Mantra, some (devotees of Thine), bent on the boundless enjoyment of Beatitude, worship Thee with rosaries stung with Cinatamani beads, while offering hundreds of oblations with streams of Surabhi's ghee, on the fire of Siva (triangle)

34. शरीर त्वं शमो: शशिमिहिरवक्षौरू हयुगं
तवात्मानं मन्ये भगवति नवात्मानमनघमू;
अत: शेष: शेषीत्ययमुभयसाधारणतया
स्थित: संबन्धो वां समरसपरानन्दपरयो:

*34. Sariram tyam sambhoh sasi-mihiravaksoruha-yugam*
*tavatmanam manye bhagavati navatmanam anagham;*
*Atah sesah sesity ayam udhaya-sadharanataya*
*sthitah sambandho vam samrasa parananda parayoh.*

O Glorious Goddess ! Thou art the frame of Sambhu with the Sun and the Moon as the breasts. I conceive Thy flawless frame to be Navatman (Sambhu). Hence the relationship of the essential and the accessory, in the case of Ye both, equipoised of Transcendent Bliss and Transcendent (Conscoiusness), stands even.

35. मनस्त्वं व्योम त्वं मरुदसि मरुत्सारथिरसि
त्वमापस्त्वं भूमिस्त्वयि परिणतायां न हि परम्।
त्वमेव स्वात्मानं परिणतायां विश्ववपुषा
चिदानन्दाकारं शिवयुवति भावेन बिभृषे ॥

*35. Manas tvam vyoma tvam marud asi marutsarathir asi*
*tvam apas tvam bhumis tvayi parinatayam na hi param;*
*Tvam eva svatmanam parinamayitum visa-vapusa*
*cidanandakaram siva-yuvati bhavena bibhrse.*

O youthful spouse of Siva ! Thou art the Mind, Thou the Ether, Thou the Air, Thou the Fire, Thou the Water and Thou the Earth. When Thou hast transformed Thyself (thus), there is nothing beyond. Thyself, with a view to manifesting Thyself in the form of the Universe, inwardly assumest the form of consciousness and Bliss.

# The Way of Reason

**(SRI SWAMI KRISHANANDA)**

**Divine Life Society**

## THE YOGA OF UNDERSTANDING

Among the meditations that are possible, one set goes by the name of philosophical affirmations. The understanding expands itself to the dimension of a universal presence. Here, understanding is the same as meditation (*Jnana-yoga*). To *understand* is *to be,* and *to be* is *to understand.* This does not mean the empirical intellect working through the complex of space and time, but a superior reason which overcomes these limitations, and is the presupposition, the very background of the phenomenal intellect conditioned by space, time and causation.

## MEDITATIONS ESTABLISHING THE EXISTENCE OF GOD

The limitations to which the intellect of man is subject are known by a peculiar sense in him, to designate which there is no proper word in the language. It has been often held by philosophers that the intellect is limited, that the phenomenal understanding is conditioned. But who makes this statement ? How does one become aware of the limitations of one's own self ? How is it possible for anyone to be aware of the logical boundaries which the intellect can reach, unless there is something which transcends the intellect, and is capable of overstepping the limitations ? In deep philosophical analysis, man outgrows himself, and works through a sense which cannot be equated with the psychic operations, whether intellectual, volitional or emotional. This higher reason is the pure, illuminated understanding, to be distinguished from the ordinary understanding confined to space, time and cause. It is a presupposition which can be inferred as being there and operating, but cannot be cognised by the mental faculties. *The consciousness of finitude cannot itself be a part of the finite world.* If the consciousness of finitude were also within the finite universe, there could not be any such thing as a consciousness of finitude. *Man is aware that he is finite, and this awareness that enables him to cognise finitude is an indication of a superior element in him, which, perhaps, speaks in the language of the Infinite.*

Apart from this interesting discovery, there is also the phenomenon of change that is daily observed in the world. Everything is transitional, momentary and passing. Philosophers have never been tired of telling us that the world is a phenomenon and not the finale of things. The recognition of the fact that the world is a passing show is the act of a superior faculty, which itself cannot pass with the passing changes. Change can be seen only by a changeless something. That which changes cannot itself recognise that it changes. The con-

tingent nature of things, or the relative character of the world, presupposes the non-contingent, or the non-conditional. This reasoning is designated as *argumentum contingentia mundi*, the argument on the basis of the contingent nature of things.

It cannot be said that the world is self-subsistent, because that which is self-sufficient and self-contained cannot aspire for transcending itself in another nature. There cannot be movement of a thing which is self-perfect. Every action, every movement, and every urge to become another thing, is to be equated with a sense of limitation felt in oneself. This urge within man, and the urge of a similar nature seen in all things, should indicate that nothing in the world is self-sufficient. Thus, the transitory nature of the world, and the restlessness characteristic of all things, should, again, be an indication of the goal of life being transcendent to things in the world, which are of the nature of an effect.

Every effect has a cause, and the nautre of the effect is to move towards the cause. That the world is an effect is demonstrated by its daily movements, the very fact of the evolution of the universe. There cannot be evolution of anything, unless it is transitory and is characterised by a tendency to move to something which is beyond itself. That is why, again, it is held that the cause of the world cannot be within the world. The world is of the nature of a monentary effect ; therefore the cause should be transcendent to it, which means to say that it should be outside the world,--outside, not in the sense of a spatial separation from the world, but a logical precedence. God should be logically prior to the world which is the effect. When God is said to be transcendent and beyond the world, it does not mean that God is sitting above in the skies. God's creatorship is a logical presupposition, and not a spatial transcendence, or a location in some distant atmosphere.

There is also a feeling in everyone and everything to gather more and more of status to oneself. The status in which one finds oneself is always found to be insufficient. Everything grows, and everything has a tendency to grow, to increase, and to expand. Man asks for more and more of everything, and never gets satisfied with whatever is supplied to him. This asking for a 'more' should end in a culmination, which too, indicates that this culmination should exist. There cannot be aspiration for a thing which is nowhere. If human aspirations have a meaning, what they suggest should also have a meaning. If we feel that our aspirations actually exist and that they are not merely apparitions, then that which they seek should be there as reality, because thought cannot opereate in non-existence.

The perfection that one sees in the world, the method with which Nature works, and the precision which one can see in the operation of all things, is regarded as the teleological argument for the existence of God. The exactness, the minutiae, and the perfection with which anything in Nature works is incomparable. The beautiful arrangement of the parts into the wholeness of Nature cannot be explained unless there is something which brings about this arrangement. The parts cannot be connected together into the pattern of a whole, without a permeating presence bringing together all the parts into their completeness. One part cannot associate itself with another, because the one is different from the other. There cannot be any such thing as association of one thing with another thing in this world, there

cannot be a coordination of one individual with another individual, if some element does not operate as a cementing link between things. One finds that everywhere such an association is recognisable,--in human beings, in animals, in plants, and even in inanimate structures. Everything tends towards everything else. This is what one observes everywhere. In the astronomical universe, there is the law of gravitation ; in the social world, there is the law of organisation ; in the mental world, there is the sanity of coherence in thought which hinges into a living whole the variety in mental functions. The principle of affection or love that one psychologically demonstrates in one's life is again an indication of the impossibility to exist without mutual relationship. How can there be relationship of anything unless there is a presupposition of that which transcends the distinctions obtaining between the parts or the individualities ? This universal power of cohesion is termed God. The very existence of the universe in the way it works should be adequate demonstration of God's glory.

The fact that one is aware that someone or something is in front of oneself, proves that God exists ; because the awareness of the presence of an object by a subject is made possible by the functioning of a principle which operates beyond the limitations of the subject and the object.

## The ontological argument and its presuppositions

There is a poignant question which many have raised as to the way in which philosophy can contemplate God. God has been defined as Existence, and He cannot be conceived in any other manner, because to attribute to God any other characteristic would be to transfer the transitory qualities of the world to Eternity. No one can clearly say what God is. To define Him would be to limit Him to the visible nature of the world. To say anything would be to define, and to define would be to limit. Every definition is a limitation of the object defined. It segregates the characteristics of a particular object from those which do not belong to it. But there are no qualities which do not belong to God. Everything is in Him, and He is the repository or the supreme abundance of anything that can be thought of in the mind. Definition fails here, because definition limits, and God is limitless. Thus, the ontological position of God's being becomes the supreme object of meditation by consciousness, which also has an ontological status.

The idea of God in man is a mystery. It cannot be explained how this idea arises, because human nature is limited to every kind of finitude. There is nothing that does not limit man. He is hemmed in physically, psychologically, socially, and politically, and is spatio-temporally conditioned. Under these circumstances, it is unthinkable that the idea of a transcendent being should occur to him. A totally brainwashed individual cannot go outside the limits of the prescribed conditions. But there is something struggling within man even in the midst of these handicaps, which asserts relentlessly the presence of something beyond him, and which cannot be equated with anything that is seen, or heard, or even thought normally. Though the presence cannot be defined, cannot be characterised in any specific way, there is

some weird haunting which keeps everyone prepetually seeking through every desire, aspiration, or activity. Man tends to a larger and larger expansion of the area of his being through his vocations, through his thoughts, feelings and efforts, of every kind. There is only one thing that we seem to be endeavouring to achieve in life ; viz., to expand the area of our existence. Dictators work hard, totalitarian governments try to impose themselves on other individuals subject to them. There is a desire to dominate over everything, a psychological fever which cannot brook any limitation imposed upon it by the existence of other finites external to it.

The idea of God is the idea of perfection, the idea of limitlessness, the idea of the infinite, the idea of the immortal, and the eternal. These ideas cannot arise under the conditions of space, time and causal limitations, the world of births and deaths. It has to be inferred by a severe logic that man does not entirely belong to the phenomenal world. He is a citizen of two realms, perhaps, partly belonging to this world, and partly to another realm which is different in order. He is not involved in phenomena wholly. Hence phenomena do not satisfy him. Else, he would have been contented with things of the world. But nothing satisfies him. Contentment is unknown to man. No one who was wholly contented was born into this world. Man departs with a discontent. Discontentment would be unimaginable if he were to be wholly involved in the world of Nature. The asking for the unlimited, which is the main impulse in everyone, this great asking or seeking, has to arise from a source and centre which cannot belong to this world.

This novel idea has become the subject of a variety of discussions in philosophical circles. The consequences following from this idea have managed to elude the grasp of commonsense. Such an idea as this cannot be an object of sense. It does not arise by the operations of the senses in respect of the world. We do not see things and then begin to entertain this idea, because there is nothing in the world which can evoke such an idea in the mind. Nothing seen can be regarded as a source of this idea. The idea should be a priori, as they call it ; i.e., it must be inherent in man. The things of the world cannot contribute anything to the generation of this thought in the human mind. As this idea is associated with All-Being, the Being which comprehends all things, its affirmation becomes a conscious acceptance of the totality of existence. In scriptures like the *Yoga Vasishtha,* a type of meditation of this kind is called *Brahma Bhavana,* which is the assertion of absoluteness free from all relative associations.

*Brahman* is the Absolute, and *one cannot meditate on Brahman, because it is inclusive of even the meditator himself.* Man cannot meditate on God because God includes the human location. Thus, to endeavour to meditate on the omnipresence of God would be a simultaneous attempt to abolish one's own individual existence. *When God is, man ceases to be.* This is a subtle result that would insinuate itself into the effort at meditation on the supremacy of All--Being. God, thus, ceases to be an object of individual contemplation. God is the *Supreme Subject* which contemplates Itself as the All. One, generally, regards oneself as the subject, and what is contemplated upon as the object. But in the case of God,

conceived in the true sense of the term, the meditating consciousness affiliates itself with the object in such an intimate manner that in this inward association of the meditator with the object of meditation it would appear that the object itself is in a state of meditation. In a heightened form of meditation in this way, the meditating spirit enters into the body of the object with such force that it dissolves itself in the object, as rivers melt down in the ocean. In a sense, it may be said that no one is meditating on God, because that someone is a part of God's all-comprehensive Being. Then, who would do the meditation ? When one goes deep into this investigative spirit, it would be realised that it is a *meditation with which God is bathing Himself.* It is God becoming conscious of Himself, or the universe getting illumined into its own self-conscicus attitude. One cannot distinguish between the universe and God in the ultimate sense. The distinction has arisen on account of our maintaining an individuality of our own as physical bodies, social units, psychological egos, etc.

The *Yoga-Vasishtha* tells us that the highest form of meditation is an inward affirmation of the cosmic presence of *Brahman*. This is what is known as *Brahma-Abhyasa*. The form which the mind takes in this meditation is known as *Brahmakars-Vritti*, the psychosis which assumes the form of the cosmic substance. An ordinary psychological operation is called *Vishayakars-Vritti*, or the object-oriented psyche. In *Brahmakara-Vritti* the object outside becomes a part of the Cosmic Subject. Here, the mind assumes the largest possible status of itself. Its dimension reaches the utmost logical limits. The mind cannot exist without an object before it. The existence of the mind is the existence of the object. In fact, *the mind is only a name that is given to consciousness contemplating something outside itself.* When consciousness is aware of an object, it is called mind. The mind cannot be there if the object is not there. What happens to the mind in meditation ? It gets withdrawn into consciousness. The *Vishayakara-Vritti*, or the objectified consciousness, becomes universalised consciousness, which is *Brahmakara-Vritti*. Then it no more exists as a mental function. There is no operation of any kind, because all operations are forms of externalised awareness. It is consciousness assuming a cosmic form and affirming its status as such when *Brahman* becomes its content. Since, here, consciousness has no object outside it, there is no perceptional or epistemological activity. *Consciousness is aware of itself, and in being aware of itself, it is aware of all things ; and to be aware of all things is to be aware of itself (Tattvam-asi).*

In this comprehensive attitude of consciousness, it becomes the very principle of intelligence pervading the whole universe. This supreme principle operating everywhere is what is designated as the *Virat-Purusha*, or the *Universal Person*. In the *Bhagavadgita*, there is a description of the *Virat*, when it is told that Lord Krishna assumed the cosmic form. This is the form which consciousness takes when it permeates and enters into every fibre of creation. The universe does not any more exist as a conglomeration of particulars or as objects of sense. It stands transfigured as a whole in the totality of cosmic subjectivity. This Total Subject envisaging the Total Object is known as *Ishvara* consciousness, or God-Awareness, the original creative performance of the Almighty. One has to humbly try to induce into

oneself this awareness in deep meditation. Meditation is our graduated participation in the consciousness of this enveloping fullness. It is achieved by degrees. The divine consciousness manifests itself in stages in the evolutionary processes of the universe. Even the little individual mind here, as a person, is a degree of that very consciousness. But here, in the case of man, it has descended to so low a state that it has identified itself with the physical form and is unable to feel its presence in other forms. The all-pervading consciousness has come down to the physical forms and has become individual bodies and objects. The lowest descent has taken such a morbid shape that it cannot recognise its kinship with the rest of the world. It has got tied up to the four walls of this tiny body and it cannot visaulise itself in other such bodies. But, though it cannot consciously feel its presence in others, yet, subconsciously, or unconsciously, it is pulled towards other things, for it is, after all, present there at eh invisible depths and centres of things. Consciousness cannot be destroyed, it is immortal and undividedly present. *The unconscious pull exerted by its own presence in other things is the reason behind attractions, affections, loves and spirits of organisation in creation, from the lowest form of the gyration of the atoms, to the galaxies that spin through endless space.*

These are some of the ways of philosophical meditation and rational enquiry. There are other types of meditation still, from which all a few have been selected here as specimens of the attainments of reason, where all the faculties get gathered up into a single insight capable of an unparallel togetherness of perception.

# Are we serious about warnings to Pakistan ?

*Our Government's warnings to Pakistan have a hollow ring ?*

The Muslim slogan has always been Haske Liya Pakistan, Ladke Lenge Hindustan, i.e. Pakistan was obtained just for a song while the remaining Hindustan will be taken by assault. It must, therefore, be recognized that Pakistan's rights are trained on Kanya Kumari. Capture of Kashmir is only a step in that direction.

The Government of India itself has foolishly done everything to recognise Pakistan's claim over the whole Kashmir by doing nothing to reconquer 1/3 part wrested from it by, an open invasion in 1948 and by segregating on the remaining Kashmir from the rest of India by Article 370 of the Constitution. If this is not offering Kashmir on a platter to Pakistan, what else is it ?

At the present juncture when Pakistan is threatening another invasion why does not our Government clearly declare that in case there is a war, India will permanently annex all captured territory. Only imprudent and unpatriotic rulers return captured territory to the enemy. This is how we lost to the Ghaznavis and Ghoris.

We already have 12 crore people converted to Islam. Will Hindu leaders continue to follow a suicidal policy and let in the enemy to convert the remaining 68 crore to Islam, too ?

***Prof. P.N. Oak***

# Zeethyar Shrine

**-another pilgrimage in Kashmir**

***-Rachna Vinod***

Kashmir has been and still it is known as an abode of sufis, saints, scholars and poets since times immemorial as a result of which the legends concerning various religions have been thriving here. Lord Shiva took incarnation here to remove the obstacles in the path of God-loving people of this land and such places embody his name. Most of such places are situated on the shores of Dal-Lake e.g. Jaishthethwar (Presently Zeethyar Shrine) Sarveshwar (Presently Sarishwar), Harsheshwar, Mahadev etc. Actually the whole shore of Dal-lake is Lord Shiva's Abode. Not only this the Gupt Ganga or Ishvihar (Presently Ishwar), Gupt Teerath (Presently Gopi Teerath) and Shat Dhara Teerath are also connected with Lord Shiva and these have their own importance. Such place becomes a sacred place for religious reasons, nostalgic or sentimental reasons where a traditional story sometimes popularly regarded historical but unauthenticated is alive. Consequently many ancient places keep on reviving the legends which play a significant role in making room for the pilgrimages.

Zeethyar Shrine is linked with the legend of Sagar-Manthan i.e. Churning of Ocean. When in the war of Sagar-Manthan the gods took thirteen jewels leaving fourteenth, the poison, unclaimed the whole universe started becoming polluted with odour of poison. Lord Shiva took everybody out of this predicament by drinking the whole poison. Thus he became known as an Eternal Neelkanth.

On seeing the precious jewels in possession of gods the demons became intoxicated with the odour of poison which made them snatch Lakshmi from gods and hid her

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in Gopadri Cave known as Gopyagar or Guppaar these days. Then they came to the shores of Dal-lake to have bath after which they offered pure water with their bowls (Ghagaries) on nearby idol of Lord Shiva and thus the place came to be known as Ghagari Bal, that time Vishnu along with other gods who had come there were inspired to worship Lord Shiva who blessed them by creating Jyestha through his powers. The demons ran after her paying no heed to the warning of Lord Shiva rather they retaliated by picking up an elephant like huge stone and threw that on gods. But that stone fell on the foothills of Gopadri without touching the gods. The place where the stone fell is known as Jyeshtar (Presently Zeethyar). The destruction by demons made Lord Shiva furious out of which Veer Baital was born. In obeisence to Lord Shiva Veer Baital went into war with demons who were defeated badly. Thereafter Lord Shiva permitted Lakshmi to accompany Vishnu and he himself took possession of Jyestha-A creation of his powers.

This legend is an ample proof that Zeethyar had been a prominent pilgrimage of Kashmir where all the aspirations of the pilgrims are fulfilled.

# Sweet Dreams

Just what is sleep, this phenomenon that occupies approximately one-third of one's life ? If you live to age 75, you will have spent about 25 years sleeping ! Something very important must happen during sleep for the Creator to plan our lives this way.

**REM Sleep**

Interestingly, you don't spend much of the night in deep sleep. After an hour or so, your depth of sleep lessens. Though you are completely relaxed, your eyes move back and forth in what is called Rapid Eye Movement (REM) sleep. On the average, 20 per cent of a seven-to-eight hour sleep period is REM sleep.

During deep (or non-REM) sleep the muscles and organ systems of the body recuperate. REM sleep restores the mental and emotional functions of the central nervous system to a rested state, making it vital for mental composure and the maintenance of sanity. Sleep overcomes fatigue, restoring the function of body and mind to normal levels.

The Creator designed humans to work during the daylight hours and sleep during the night. Technology, however, has changed all this. The time of wakefulness or daylight hours can be extended by the flick of a switch. This may exaggerate fatigue, as it affects both the quantity and quality of sleep.

Physiological fatigue induces sleep. As sleep progresses, fatigue begins to lessen. The nighttime slowing of the metabolic rate, indicated by a steady drop in body temperature, prolongs the period of deep sleep. As morning approaches, body temperature begins to rise, the sounds of life increase all around, and you awake ready for another day.

For reasons not understood some people have difficulty waking in the morning but become increasingly active as the evening progresses. These are called "owls," in contrast to early-morning risers, who are called "larks."

People have a remarkable ability to adapt to varying situations. Many enjoy working during the night and have no trouble sleeping during the day. But for most of us, day is for work and night is for sleep.

Much research has been done on sleep deprivation. Signs of sleeplessness appear within 24 hours and continue to increase in type and severity. Sleep-starved people make fewer movements. Their eyes may itch or burn, vision may be blurred, and the size of objects may appear distorted. Performance deteriorates.

**Lack of Sleep**

Mental and emotional changes are even more severe. The attention span decreases, and it becomes increasingly more difficult to read or watch television. Commands are ignored and commonsense attitudes to rules are altered. Mood changes occur frequently,

as irritability and quarelling increase. Criminal offences will be confessed, and some can be made to believe they committed offences of which they are not guilty.

You would think that someone in bed, completely relaxed with his eyes closed, would receive the same benefits as from sleep. But long periods of sleepless rest do not replace the benefits of sleep.

A 12 - to - 15 hour sleep, even after days of wakefulness, restores an individual virtually to normal. This should reassure those who suffer from insomnia. We have no evidence that sleepless nights lead to insanity.

Probably the most important ingredient in a good night's sleep is to leave your problems and cares of the day behind. A mind free from concerns allows both body and mind to rest.

Prime Minister Gladstone of England had carved into the footboard of his bed a favourite promise in the Bible : "Thou wilt keep him in perfect peace, whose mind is stayed on thee". Trust in an all-loving God provides the surest way of enjoying a good night of refreshing sleep.

# Violence and Cowardice

## *(Gandhiji's view-point)*

I do believe that there is a choice between cowardice and violence, I would advise violence. Thus my eldest son asked me what he should have done, had he been present when I was almost fatally assaulted in 1908, whether he should have run away and seen me killed or whether he should have used physical force which he could and wanted to use, and defended me, I told him that it was his duty to defend me even by using violence ...... But I believe that non-violence is definitely superior to violence, forgiveness is more manly than punishment. Forgiveness adorns a soldier. But abstinence is forgiveness only when there is the power to punish ; it is meaningless when it pretends to proceed from a helpless creature. A mouse hardly forgives a cat when it allows itself to be torn to pieces by her. (Gandhiji, 'Harijan', 26 November 1938).

The Mussulman being generally in a minority has, as a class, developed into a bully ...... Though, in my opinion, non-violence has a predominant place in the Quran, the thirteen hundred years imperialistic expansion has made the Mussulmans fighters as a body. They are therefore regressive. Bullying is the national excrescence of an aggressive spirit. The Hindu has an age old civilisation..... The Hindus, as a body, they are, therefore, learned and selfless. But not having retained their spiritual training, they have forgotten the use of an effective substitute for arms, and not allowing their use for having an aptitude for them, they have become docile to the point of timidity cowardice.

*(Gandhiji 'Young India', 19 June 1924)*

♦♦♦♦♦

# Eye for eye and tooth for tooth

*(Who says religion means suffering injustice for generations ? Our past tolerance, claimed to be our highest virtue, is in fact, our downfall and undoing)*

**Militancy Pays :**

Unarmed Israeli tourists kidnapped in Srinagar snatched two AK-47 rifles from their captors. and killed one in last week of June, 1991 when a group of 16 heavily armed Muslim terrorists dragged them out of a House boat and tried to tie them with a rope, as if they were cattle, in a terrorist hideout, away from their place of abduction.

The Israelis, however, managed their escape from their captivity through a scuffle in which four of them got injured, one killed and another namely Mr. Yitzhaki reported missing who was later released on July 7, 1991 unconditionally.

Dr. Moshe Yegar, Dy Director-General Israel Foreign Ministry who rushed to India to secure release of 21- years-old Mr. Yitzhaki refused to comment on the reason *why efforts to secure* release of two Sweedish engineers Mr. Jan Ole-Loman and Mr. John Janson kidnapped in the disturbed valley on March 31, 1991 had not been successful. He, however, told the press that they realised very soon that if they went a step beyond kidnapping, it would be counterproductive for them.

Some people think that Jews have godfathers in US and the US Zonist lobby put immense pressure on America for the release of the Israeli citizens. But when some American citizens have been kidnapped United States could not do anything.

The Secretary General of the United Nations, the Sweedish Government and many countries friendly to non-controversial Sweden including U.S. did their best yet the hostages had to suffer the tortures of captivity. The announcement or message of peace and goodwill sent to the fundamentalists that Sweden has never been bad to Muslims in Sweden or else where had no effect on Kashmiri terrorists. "They are not bad to Muslims because the Muslims will never yield to the bad." Proclamied the leaders of various terrorist out fits in the valley.

Prominent supporters of Kashmiri terrorists in U.K. including Amun-ullah Khan and Dr. Mohammed Ayub Thakur self-styled chairman of the so-called World Kashmir Freedom Movement in USA went under ground. "Behave as astute politicians" were the cable messages in hundreds from abroad received by Muslim Fundamentalist leaders in Kashmir and by Nawaz-Sharief in Islamadad. Panic gripped individuals sent telephonic instructions to handover Mr. Yitzhaki without delay, without conditions and unhurt.

The Israeili hostages had a minus point unlike their Sweed counterparts-Muslim hatred for the Jews. The Prime Minister of Pakistan and the terrorists in Kashmir said in one voice--the abducted Israeili tourists were from the Intelligence wing of Isreal.

The watchful world saw a small nation Isreal glorified and a big nation India disgraced which was not realizing the consequences of bending their knees before the kidnappers.

That a Jew is never shy of demanding "Eye for eye and tooth for tooth" is a fact of history. The Zonist conception of a just rule is that wrong doers should face removal from life (Isaih 32 : 1 : 65 : 20) Nazi's blamed them of having accelerated their demand to 'Ten eyes for one Jewish eye' Whether the accusation is true or false the fact remains that militancy pays.

The dictum "Thou shalt not kill" does not expect the jewiry to be soft witl. the criminals

and law-breakers. The command was broken by Moses himself. For example Moses sends his soldiers to till Midianities (Number 31/I-18)

In the words of Colin Maine (A Rationalist) any egotistical and arrogant hardheaded oppressor would like the pious pronouncement" Love Thy Enemy As Thyself" to rule over the weak, gentle and submissive. In luke 19:27 Jesus says, "But those mine enemies which would not that I should reign over them, bring hither, and slay them before me." One who said "Father forgive them they know not what they do" also exhibited vindictive and revengeful behaviour by prescribing 'Eternal tortures' for those who disagreed with him (Mark 43-48).

A mild and gentle temper is a civilised behavour but dictators and fanatics prefer other people to be meek and humble.

The daily Aftab of Srinagar in its issue of 25-x-1991 carried a threat of Hiz-i-Allah (a terrorist benifit of Kashmir) to Hindus of Jammu in particular and the Government of J&K State in general that of Muslim should be abducted in Jammu to secure the release of Mr. K.C. Gupta, Senior Manager, Punjab National Bank, Dalgate Srinagar, kidnapped by in Srinagar. He was going to be called if seven criminals of Kashmir were not released in exchange for him. Mr. Gupta belonged to Jammu and Jammu people were advised to be went on his torture and brutal death if Government did not secumb to the demands.

The Muslim Press in Srinagar has been brzenly reporting incidents of murder of Hindus, damaging of their houses, establishments and shrines and also highlighting warnings of severe consequences if Hindus in any part of the country centured to retaliate. George Bush won laurels by punishing unbending and arrogant Sadam Hussain but if a Hindu simply protests against murder by Muslim terrorists, maim impale and destroy he is trampled under foot.

The Muslim rulers and their fanatical followers have over centuries and even till this day destroyed, plundered or usurped almost all Hindu temples in Kashmir but no Muslim leader admits it was wrong or expresses remorse on the plight to which Kashmiri Hindus have been and are being subjected to. Unless and until this attitude changes there will be no communal harmony in India. The universal Hindu support to Shri Ram Janamboomi is out of desire to reverse the perverted practice of secularism in India.

Tyrannical cruely, religious intolerence, obscuraticism, injustice, greed and sadistic temperament have resulted in decimation of many cultures and civilisations in the past. How many populations have we destroyed (S.22.45 Koran).Turkish historian Minhazad records in his book Tavakata-I-Nasiri, that thousands of Buddhist monks were burnt alive and yet more thousands beheaded and the burning of the library of Nalanda university continued for several months. Thousands of images of Buddha in gold and precious stones were removed from monastries by the foreign invader. *The extermination of the monks gave a fatal blow to the organisation of the Sangha from which it never recovered.*

Today Kashmiri Hindus are an endangered speices, facing real threat of extinction. Thousands of innocent and harmless members of this docile Community were massacred in Punjab likewise because of being members of a particular Community. Those who opened their mouths in rest of India were dubbed as communalists. After all what is wrong with the Hindus ?

**Obstinate Meekness :**

The present Home Minister of India on has last visit to Kashmir admitted that a mistake was made in the past to secure release of the hostages in exchange of the terrorists in custody. This had not only emboldened the Anti-nationals but also given unprecedented encouragement to the crime. But terrorism is not limited to the game of kidnapping alone and Government cannot ensure safety of each

law-abiding citizen of India under the prevailing circumstances.

The Government should allow law abding citizens the use of arms for self defence and Hindus who will stick to the old theory that they have a strong responsibility to help create a world of peace and order should *know that the lamb cannot teach morality to the lion.* This absurd reversal of true morality only places the good at the mercy of the bad and puts end to civilized society. The lofty principle of stubborn tolerance and meekness have always proved counterproductive to the docile Hindus. Non-violence is the cardinal principle of the Hindus and Buddhists. Is not one justified in defending himself from an unfair and unprovoked attack ? or in protecting the innocent or in discouraging the crime ? While as the Hindus bleed in Kashmir, Jammu and Punjab where is a Hindu resentment seen ? Is there any non-violent answer to organised terrorism backed by sophisticated weapons ?

In April, 1990 Simranjit Singh Mann made his sudden appearence with half a dozen Sikh youth of Punjab in the permises of Gurdawar Chatti Padshahi in Srinagar. It was a time when Srinagar was in panic-gun shots and fire all around. Prime Minister V.P. Singh had made tacit and fool-proof arrangements of security cover to the Sikh leader. Mann send for representatives of all known terrorist outfits in the city. Only eight managed to come or let us say responded. They were the major top-ranking terrorist leaders. The emboldended Sikh leader delivered his frank and honest message as under :-

"We don't expect you to kill any Kashmiri Sikh. damage his property and force him to leave this beautiful valley. But if you do otherwise you will find Sikh suicide squards (pointing towards the six boys with him) at your door steps in hundreds. You will also endanger the lives of Muslims outside J & K State."

As a result of this stern warning no significant damage was done to property owned by Sikhs, a few Sikhs forced to leave, very few killed, just one lady kidnapped and released unconditionally. Sikhs who belonged to intelligence services or had conspicious pro-Hindu, pro-India records and reputation were arrested and handedover to their respective Gurdawaras for punishment--not Islamic punishment.

What is of immense shame to nation? V.P Singh as Prime Minister celebrated shameful surrender of the Government to militants in Kashmir with the then Home Minister facing electronic media and Press as Rubia reached New Delhi with a Koran, a shawl and purse offered to her by her abductors in exchange of arrested dreaded terrorists. There was so much jubliation on the release of Doriaswamy in the Rashtrapati Bhavan and Bombay again in exchange of arrested murderers as if he had won a war or earned a Nobel Prize. Abduction or ordinary men and women went unnoticed.

Violence is as much a human instict as hunger. It is as much social instinct as religion or the family. The only thing to prevent it is fear, fear of greater violence from the hearts of the terrorists. The sooner we forget bout fuzzy-headed ideas of love and neutrality, disarmament and moral rearmament, the better chance we will have of surviving.

Look at V.I.P status given to Kashmiri militants in jails, mosques and elsewhere. For fear of Muslim reprisal there was no universal Hindu reaction/condemnation recently, when 16 Hindus were identified among passengers slain there and then.

India the benefactor of humanity alone acknowledges the variety of religious traditions in a world of interdependence. But when, in spite of this Hindu society is attacked, subjugated, disintegrated or degenerated the virtues like tolerance, harmony and non-violence can naturally dry up as human patience too has its own limits.

A time has come when the threatened Hindu society must evolve deterants so that they are not killed like goats, maimed and massacred as at present.

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# Navreh celebrations

*The first day of Navratra (Navreh) marking the beginning of New Year according to Saptrish Calender was celebrated in Kashmiri Pandit Sabha at Ambphalla. A large number of Kashmiri Pandits and many others attended the function which was presided over by Shri T.N. Koul Former Foreign Secretary and Ambassador to U.S. Other dignitaries who participated in the functions included Shri P.L. Handoo Minister of Law J & K Govt. and justice J.N. Bhat.*

*The function started with Shiv Vandana. A number of Bhajans and cultural items were presented by young and budding artists. There who spoke on the occasion included Shri. M.L. Kemmu and Shrimati Ratni Razdan. They develed of the various cultural and social aspects of Kashmir. The President Shri Triloki Nath Khosa presented the annual report of the Sabha wherein he indicated the achievements of the year under reference.*

*Shri T.N. Koul in his presidential address develed in depth on the problem of Kashmir resulting in the dislocation of Kashmiri Pandits. He stated on this occasion that preservation of unity and integrity of the nation is of paramount importance. He advised that those who have been uprooted due to the proxi-war initiated by Pakistan, should not be discouraged. He expressed hope that after some time the conditions would normalize in the valley for their return to their homes in the valley. However the struggle for restoration of peace in Kashmir should be continued by pursuing the Central and State Govts. To achieve this goal he urged the Kashmiri Pandits to work hard.*

*He further stated that India should tell Pakistan in strong words to stop proxi war or else face the consequences as in 1965 & 1971. Indian cannot be a spectator to the destruction launched by Pakistani Agents for long in Kashmir. He expressed hope that the new Govt. will mitigate the problems of displaced Kashmiries.*

## Navreh Function Held By Kashmiri Pandit Sabha At Kashyap Bhawn Ambphala, Jammu on 28th March, 1998 Presided by Sri T. N. Koul Ex foreign Secretary Government of India and Ambassador.

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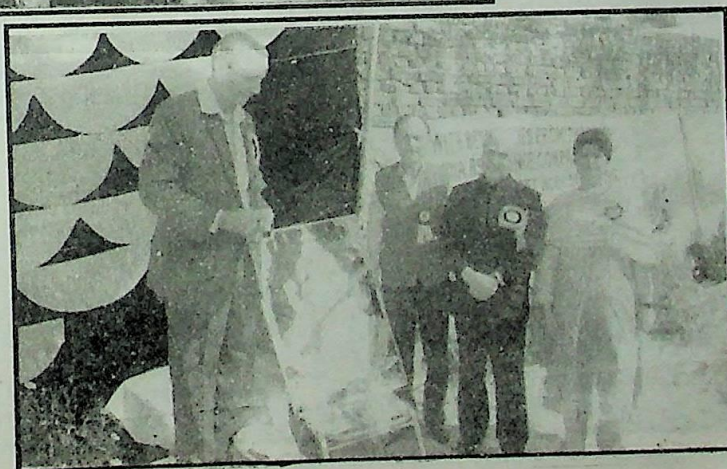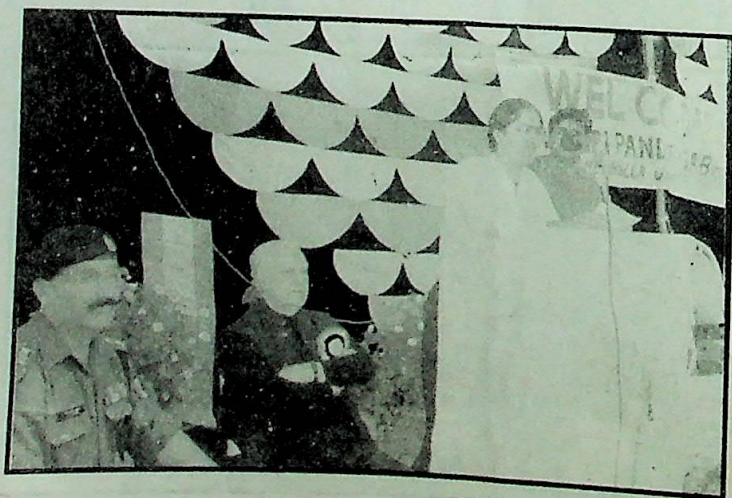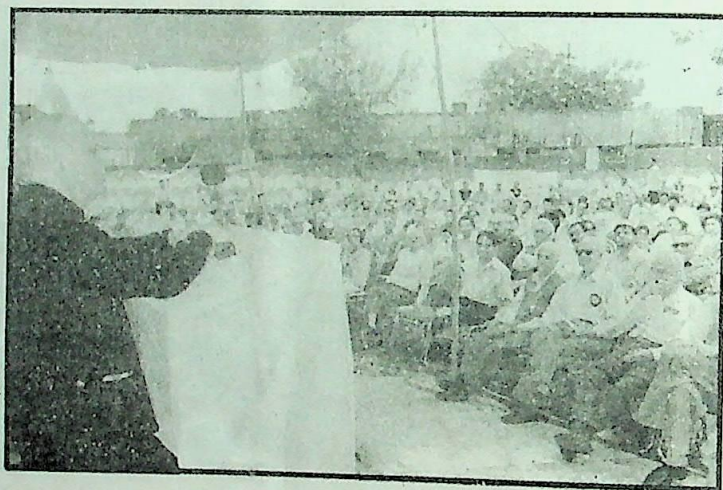
# Annual Report of the Kashmiri Pandit Sabha Ambphalla Jammu For the Year 1997-98

**Respected T.N. Koul Sahib,**
**Justice J.N. Bhat Sahib,**
**Hon'ble P.L. Handoo Sahib,**
**Respected members of the Baradari,**
**my dear Brothers and Sisters.**

Namaskar,

I wish you all a happy and prosperous Navreh.

It gives me the immense pleasure to present before you the salient features of our activities during the year that has just passed. In a way this year was very crucial not only for this Sabha but also for the entire Kashmiri Pandit Community. The feeling of despondency at the loss of our homes in the valley with little prospect of regaining them, inspite of the penance of over eight years has run deep within the community. This has been compounded by gruesome and merciless selective kilings by maranders at Sangrampur, Gool Gulabgarh and finally Wandhama which has completely shaken the faith of the community in the capacity of our governments, both state and central, to provide security to this microscopic minority. Inspite of this demarization the community has shown resilience and made valient attempts to resist at all levels, economic, cultural and political. The community has done us proud by refusing to get decimated, which was the aim of those who planned their exodus through sheer terrorism.

All organizations and individuals have contributed in this direction. I am glad to present the modest achievements of our Sabha in this regard.

### Promotion of a joint front of Kashmiri Pandits

While all Kashmiri Pandits by and large have a common perception of the political scenario, there is an unfortunate impression that they are not united. This is far from truth.The impression has been generated because of a large number of organizations, which operate under different names. One of the reasons why K.Ps. are not taken very seriously is because of this false promise. The myth was exploded following the Sangrampura killings when all organizations jointly organized a massive protest. Kashmiri Pandit Sabha provided a focal point for this joint action. Following this it was found necessary to organize a joint front to fight for our rights and resist all machinations to split the community. Such a front was formed in June 97 in a meeting organized by Indo European Kashmir Forum at London where representatives from ASKPC, PK, PKM, Kashmiri Pandit Samiti Delhi and Kashmiri Pandit Sabha in addition to IAKF, ICKF, IEKF and some other intellectuals participated. I represented the K.P. Sabha at this meeting. This rebuilted in the formation of Kashmiri Pandit Political Steering Committee (KPPSC) as the apex body of all K.P. Organizations. This office of this body was established in the premises of Kashmiri Pandit Sabha and Shri T.N. Vaishanavi was elected as its first Chairman.

Kashmiri Pandit Sabha has been trying its best to project KPPSC as the sole representative organization. These efforts resulted in formation of an action programme. Following the recent Wandhama massacre KPPSC organized joint protests and made efforts to educate the public opinion in the country about the situation in Kashmir.

### Assistance for Education.

The greatest strength of our community is its tradition of erudition and academic excellence. This dislocation disruption the academic pursuits of our children. Accordingly K.P. Sabha has been making efforts to participate the education and professional training of our young men and women. In this direction the following services have been provided

**(i) Counselling for choice of career and admission to various professional institutions.**

Counselling and advice is provided to all young men and women of the community by ex-

perts who render this service voluntarily.

This includes providing information about admission procedures, providing forms for all those institutions where reservations are available for the displaced people and other related services.

**(ii) Financial assitance for professional courses.**

K.P. Sabha co-ordinates the programme of financial assistance received from K.Ps residing in USA for the students of the community who have obtained admissions in professional institutions but are unable to pursue their studies due to poverty. In 1997-1998, 162 students received this assistance amounting US $ 47, 675 Rs. 78, 475/-

**(iii) Financial assistance to children upot 12th. Std.**

K.P. Sabha also co-ordinates another programme whereby non resident K.Ps adopt children form deserving families and provide school fees, cost of books, uniform, stationary etc. amounting to total of about Rs. 4,500/- per child per annum. About 63 such children were adopted during this year. It is gratifying to note that there are also quite a few non Kashmiri and even Indian donors to this programme. I appeal to all of you to participate actively in this programme so that the donations given is not restricted only to those living abroad. A great deal of self help within the country is the need of the hour.

## Construction actively at the Sabha.

During the last few years we have been making attempts to undertake construction actively in the Sabha premises so that we can earn some revenue for the social functions and assistance to the deserving members of the community. This activity has brought dividents. During this year the following construction activity was undertaken.

a. New Kitchen Shed in the Mandir premises was constructed.
b. A path leading to Bairov Mandir was made. For this we express our thanks to Mahatma Brahamchari Rughnath Jit Trust for giving monetary assistance.
c. Two new urinal blocks with separate independent water reservoir were constructed in the old block.
d. Marble flooring has been done in the Temple to courtesy of an anonymous.
e. For this work additional and alterations were made in the old building and five rooms in both work in progress wings were carved out. Main gate of the old complex, tiling work on top of the Temple and also construction of Brick wall is in progress.

A total amount of Rs. 1,87,850 was spent during the year under report.

## Cultural Activites

K.P. Sabha organized two cultural shows at Abhinav theatre this year on 27th September, 1997 and-- The functions were orgainzed with the twin objectives of encouraging young and talented people and providing them an exposure and for collecting some funds for medical assistance to some members of the community who cannot afford the same. The young men and women who participated in these shows were given prizes through the courtesy of some well wishers of the Sabha.

## Social problems of the Community.

The dislocation has taken a toll on the social set up of the community of which we are not very conscious at the moment. The social dislocation has generated family tensions. A number of such family disputes are being referred to the Sabha every day. Feeling the gravity of the situation we have formed a committee of respectable members to intervene and try to resolve problems as ar as possible. I am sorry to point out that we have not been successful in most of the cases. I feel it my duty to bring to the notice of the community that this trend forbodes a disastrous situation. We need all effort of the social front to counter it. This is a danger from without which could split apart the social fabric of the community. Any suggestions in this regard are welcome.

In the end I thank you all for being with us. The Sabha could not have achieved anything without the active cooperation of every member of the community.

*Namaskar.*

**(T.N. Khosa)**
***President***

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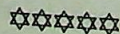
# MEMORANDUM

submitted to

Sh. Khurshid Alam Khan, Hon'ble Governor of Karnataka, Bangalore

By Kashmiri Visthapit Seva Samiti, Bangalore.

*Sir,*

*We, the **KASHMIRI VISTHAPITS** residing in and around Bangalore and in different parts of the State of Karnataka condemn the brutal killings of innocent brethern of our Community in Kashmir Valley on 25th January of this month. The gruesome killings of Kashmiri Pandits are being repeated time and again under the very nose of State Administration of present J & K Government. The State Government has once again failed to save the precious lives of innocent and peace loving Community.*

*We, Kashmiri Visthapit Seva Samiti, Karnataka request your goodself to please forward this memorandum to his excellency. The **PRESIDENT OF INDIA** for getting the existing J & K Government dismissed and stop these inhuman acts against the Patriotic and Peace loving Community of Handful Kashmiri Pandits in Kashmir Valley. We also demand Military Protection for our those brethern who are still living in the Valley.*

***Pradhan Sevak***
***Kashmiri Visthapit Seva Samiti***

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# यह तो हमारी नहीं लगती, ज़रा सोचिए

हमें लाख कश्मीर से निकाला गया हो, हमें कश्मीरी होने और कहलाने पर हज़ार फटकारा गया हो, हमें कश्मीर से अपना लगाव दिखाने का लाख मज़ाक उड़ाया गया हो, पर एक बात सच है कि हम अब वह सब देश-निकाला, डांट-फटकार, गाली-गलोज, मज़ाक-अनादर भूल जाते हैं जब कोई कशमीरी गीत, कश्मीरी संगीत की कोई धुन, कश्मीरी नृत्य या कश्मीरी वाद्य सुनने-देखने को मिलता है। हम लाख कश्मीर के साथ कोई संबंध नहीं होने की बात करें, पर हमारा यह संबंध बोल उठता है, जब कश्मीरी संस्कृति की कोई चोतना हम में जगती है। कारण क्या है? वास्तव में हम और सब लोगों की तरह अपनी प्रादेशिक संस्कृति को अपने खून में मौजूद पाते हैं।

कश्मीरी गीत--संगीत-नृत्य-नाटक हमारे हाड़ माँस में बसता है। हम हिंदी बोलना सुनना ज़यादा पसंद करें, अंग्रेज़ी पढ़ना सुनना ज़्यादा लाभदायक मानें, पर जब कश्मीरी संगीत बजता है तो हमारे अंतस को भीतर ही भीतर एक राहत मिलती है। कोई जानलेवा या मिलिटेंट ही क्यों न बजाए, हम 'तुंबखनाऽर' पर कश्मीरी धुन ज़रूर सुनेंगे, सारंगी पर या रबाब पर सूफियाना गीत ज़रूर सुनना चाहेंगे। जम्मू में कश्मीरी गीत संगीत के कैसेटों की बिक्री देखिए।

हमारा स्थानीय नृत्य था 'रो'व' का, 'हिकऽट' का। हम ने इन्हें जम्मू आकर बनाए रखा। पर चूकि यहां हमारा सांस्कृतिक विकास दिशाहीन था, इसलिए हमने इन नृत्यों की उसी शक्ल को बार बार दोहराया जो हम कश्मीर छोड़ने से पूर्व देखते रहे थे। आज हमारे स्कूलों-कालेजों या निजी संस्थाओं की ओर से जब सांस्कृतिक कार्यक्रम होते हैं, रो'व या हिकऽट या 'न्यंदुं बाऽथ' 'हांऽज बाऽथ' पेश किए जाते हैं। और इन नृत्यों के साथ गीत गाए जाते हैं। छकरी पेश होती है। यह वही नृत्य वही गीत वही छकरी होती है जो 1990 से पूर्व हम देखते सुनते थे, पर यहां जम्मू में ऐसे कार्यक्रम देखते हुए कई बार दर्शकों ने विरोध के स्वर उठाए। कहा कि यह सब बंद करो। हम यह 'मुसलमानी' नाच गाना नहीं देखना चाहते।

सवाल है कि क्या 'रो'व' आदि मुसलमानी हैं ?

नहीं। ये नाच गाने लौकिक (FOLK) शैली के हैं और ऐसी शैली किसी देश में हज़ारों वर्षों से चली आती होती है। कश्मीरी में भी ऐसा ही था। इतना सच है कि पिछले पांच छः सौ साल में जब घाटी मुसलमान होती गई, ये नृत्यगीत भी मुसलमानी रंग में रंगते गए।

आज सवाल हमारे सामने यह है कि हम क्या करें? रो'व नहीं करें? 'वनवुन' नहीं गाएँ? 'पादशाह कथ' नहीं कहें सुनें? यानी क्या हम अपनी कश्मीरी विरासत को सिर्फ इसलिए झटक कर अलग करें, क्योंकि इस पर मुसलमानी रंग चढ़ गया है? जिस तरह घाटी में पिछले सैकड़ों वर्षों में आम तौर पर और पिछले पचास वर्षों में खास तौर पर इसलामी जनतांत्रिकों ने हमारी ऐतिहासिक विरासत को खत्म ही किया, हमारी छाप ही मिटाई क्या उसी से बदला लेने के लिए हम भी वैसा ही नासमझ जुनूनी कदम उठाएँ?

नहीं, ये नृत्यगीत हमारी परंपरा के हैं और इन्हें हम संभालेंगे, अपनाएंगे, आगे बढ़ाएंगे। पर किस तरह? 'रो'व' को ही लें।

1. हम रो'व में पहने जाने वाले छोटे फ्यरन को छोड़ कर घुटनों से ज़रा लंबा फ्यरन पहना करें।

2. हम संकुचित अनुशासन वाली 'पूच़' माथे पर नहीं बांधे बल्कि नर्तकियों के सिर पर चुन्नी डाला करें।

· 3. हम वे गीत चुन कर रो'व में गाएं, जो हमारी परंपरा से मेल खाते हों। प्रेमगीत छोड़िए, वे तो धर्म-निरपेक्ष होते हैं। कुछ लीलाएं या भजन भी लिए जा सकते हैं। इस उद्देश्य के लिए सब से उचित हैं वे कृष्ण लीलाएं जो परमानंद या कृष्ण जू राज़दान ने लिखीं। उनमें रस का समुंदर उमड़ा रहता है। रो'व के लिए इससे बढ़कर गीत कहां मिल सकता है -

आरस मंज़ अचा़ऽवय<br>
विगिन्यय ज़न नचा़अ वय।

इसी तरह न्यदुॅ बाऽथ, हाँऽज़ बाऽथ आदि को हमें अब अपना भी रंग देना होगा। हमें अपने आपको किसी गुलामी ज़ेहनियत से निकालना होगा। संस्कृति एक नदी की तरह होती है जो यों लगातार बहती है कि उसका आदि और अंत नहीं ढूंढ़ा जा सकता।

एक लगातार गोल नदी हरहराती<br>
हम में आकर रुकते रुकते बहती है।<br>
हम उसके थके हाथ पांव सहलाते हैं<br>
मेंहदी महावर लगाकर घर दीवार पर छापा लगाते हैं<br>
दरवाज़े आंगन में मंडोली रचाकर उसे बहलाते हैं ...<br>
हम नदी की गरज को स्वर तंत्रियों में भर लेते हैं<br>
कि त्यौहार के दिन<br>
तन खुशियों में थिरके, मन कोई मंगल रचे। .....

("संस्कृति : एक गोल नदी" से)

*- रलश*

**महाराज कृष्ण संतोषी**

इस बात से<br>
किसे इंकार हो सकता है<br>
कि नकाबपोश का भी<br>
होता होगा<br>
कोई चेहरा<br>
कोई घर<br>
कोई पता<br>
और आंखों में छिपे आंसू<br>
जिन्हें वह एकांत में<br>
गिरने देता होगा<br>
अधरों पर<br>
इस बात से<br>
किसे इंकार हो सकता है<br>
कि हत्या करने के बाद भी<br>
नकाबपोश<br>
अपनी सम्वेदनशील त्वचा से<br>
बाहर नहीं होता !<br>
क्या आप नहीं मानते<br>
एक डरा हुआ चेहरा होता है<br>
नकाबपोश<br>
मित्रता के स्तार से गिरा हुआ!<br>
क्या आप नहीं मानते<br>
विवेक की सीढ़ी से<br>
गिरा<br>
एक विकृत चेहरा<br>
अंधेरे में बुनता रहता है<br>
एक चमकीला नकाब<br>
और उसे सुन्दर चेहरे पर<br>
डाल देता है<br>
क्या हर उस बार<br>
सबसे पहली हत्या<br>
अपनी नहीं करता नकाबपोश ?

**( मकान नं॰ 98<br>
गली नं॰ -2<br>
शिवनगर, तालाब तिलो<br>
जम्मू - 180002 )**

# 1986 का अग्निकांड क्या था?......

सोम नाथ भट्ट 'वीर'

(यह सत्य किसी से भी छिपा नहीं है कि 1990 में कश्मीर में छेड़े गए पंडित भगाओ अभियान का रिहर्सल 1986 में अनंतनाग तथा इसके आस-पास के गांव में बड़े पैमाने पर किया गया था। और वह भी उन लोगों की छत्रछाया में जो दिल्ली वालों के सच्चे भक्तों का मुखोटा पहने हुए थे। फिर 1990 आया और करीब करीब सारे कश्मीरी हिंदुओं को वतनबदर होना पड़ा। हर पलायनकर्ता के मस्तिष्क में कोई न कोई कहानी है जो इस त्रासदी के साथ जुड़ी हुई है। आवश्यकता है तो केवल कागज़ और कलम उठाकर उन दुखद अनुभवों तथा घटनाओं को शब्दों में उतारने की ताकि सनद रहे क्षीर भवानी टाइम्स के पन्ने हमेशा ऐसी सच्ची कहानियों, लेखों तथा वर्णनों के लिए समर्पित रहेंगे। इस पत्रिका में 'दस्तावेज़' शीर्षक का एक कालम इसीलिए शुरू भी किया गया था जिसमें मोती लाल 'साकी', पृथ्वी नाथ 'साहिल' इत्यादि ने अपने पलायन के साथ जुड़ी सच्चाई का खुलकर वर्णन किया था परन्तु किसी और खासकर नामी गरामी लेखकों ने आंखें मूंद कर इस तरफ कोई ध्यान नहीं दिया। हमें खुशी है कि सोम नाथ भट्ट 'वीर' जैसे महानुभावी लेखक ने 1986 अग्निकांड के कुछ रहस्यों पर से पर्दा उठाने का प्रयत्न किया है-जौहर)

इस बात से सभी अवगत होंगे कि 1986 में, कश्मीर के कुछ मन्दिर बहुसंख्यक समुदाय ने जला डाले जिन में 'लोक भवन', 'धनव', तथा 'वनपुह' के मन्दिर उल्लेखनीय हैं। परन्तु इन में सब से अधिक क्षति लोकभवन के तीर्थ को पहुंची। इस सारे कांड के बारे में अभी भी बहुत सारे तथ्य आम जनता से ओझल ही हैं। लोकभवन के तीर्थ के साथ बाल्यकाल से ही मेरा सम्बंध रहने के कारण मेरा यह कर्तव्य बनता है कि उन सभी परोक्ष बातों का अनावरण हो जो इस कांड का कारण बनीं।

तीर्थराज लोकभवन अनंतनाग के दक्षिण में कोई 9 किलोमीटर दूर डूरु-वेरीनाग सड़क की दाईं ओर एक छोटी पहाड़ी के दामन में स्थित है। यह स्थान 'ललितादित्य' से भी प्राचीन ऐतिहासिक स्थान है। हालांकि 'ललितादित्य' ने इस उपनगरी को 'लोकपुण्य' नाम से विष्णु भगवान के निमित्त फिर से बसाया। यहां की एक गूंगी औरत (कऽज माऽज) संत नारी हो गुज़री है जिसने अपनी शक्ति से पानी का एक स्रोत निकाला तथा एक बड़ी नगरी बस गई। यहां पहाड़ी के दामन में एक सुन्दर तथा विशाल चश्मा है और बौद्धकाल तथा वेदकाल की मूर्तियां भी यहां उपलब्ध हैं। यह नगर कई बार उजड़ा तथा कई बार बसा। यह स्थल डामर जागीरदारों का केंद्र रहा है तथा अंत में जहांगीरकाल में इस का नव निर्माण भी हुआ। परन्तु फिर समय चक्र ने इसे उजाड़ दिया और लगभग पठान दौर तक यहां कुछ ही घर रह गए। उसके बाद यहां भिन्न-भिन्न दिशाओं से लोग आकर फिर बस गए और अब वहां 70 घर रहा करते थे। चश्मा भी मिट्टी से भर गया था। महाराजा प्रताप सिंह ने यहां के मंदिर तथा तीर्थ के नाम भूमि भी रखी थी। पटवार रिकार्ड में चश्मा 8 कनाल 10 मरले पर है। और इस के साथ तीन कनाल भूमि है। इस के अतिरिक्त पहाड़ी पर भैरव अस्थापन के साथ भी काफी भूमि रखी गई है। नारायण नाग तथा उसकी भूमि तो अब बहुसंख्यकों ने अपने कब्ज़े में ली है। श्मशान के तहत भी एक कनाल भूमि आती है। और भी कई धर्मस्थल हैं जो 'अहलि हनूद' के

नाम पर पटवार रिकार्ड में दर्ज हैं परन्तु अब मुसलमानों के कब्जे में हैं। यह सारा रिकार्ड मैं ने तब देखा जब मैं पांचवी श्रेणी में पढ़ता था। वर्ष था 1952 और मैं मालिया देने नंबरदार के पास गया था। तब तक लोग समझते थे कि चश्मे के आस-पास की भूमि वहां के पड़ोसी हिन्दुओं की जागीर थी।

चश्मे की दशा खराब थी। वहां के ब्लाक अफसर ने बारह सौ रुपये लगाकर चश्मे को खुदवाया। खुदाई के दौरान उसमें से बहुमूल्य पुराने अवशेष निकले। उसके बाद मैं ने 1966 में आरक्यालोजी वालों को लाया। रन्तु वे मूल्यवान मूर्तियां लेकर रफूचक्कर हो गए। तत्पश्चात 1968 में फ्लोरीकलचर के निदेशक, डाक्टर कैलाश नाथ कौल (इंदिरा गांधी के मामा जी) को घर लाया और इस तीर्थ के पुनर्निमाण के लिए सहायता मांगी। परन्तु वे भी कुछ कर न सके क्योंकि उन दिनों वहां की हिन्दु जनता में ही तीर्थ की भूमि पर कुछ विवाद खड़ा हुआ था। बहुत संघर्ष के बाद 1971 में 'प्रबन्ध कमेटी' द्वारा हम ने भूमि को आज़ाद किया तथा साल भर गाँव-गाँव, नगर-नगर चंदा एकत्रित करके एक नया मंदिर खड़ा किया। मेरे द्वारा राजस्थान से संगमरमर की मूर्ति मंगवाई गई। इसके बाद एक धर्मशाला भी बनाई गई। इस कार्य में लोकभवन निवासी हिंदुओं के अतिरिक्त श्रीनगर, पुलवामा, सोपोर, बारहमुला तथा अन्य स्थानों के हिन्दुओं ने भी बहुत सहायता की। यहां श्रीनगर के श्री पुष्कर नाथ कौल तथा उनके अन्य साथियों का उल्लेख करना भी ज़रूरी है जिन्हों ने 1970 से कई वर्षों तक इस तीर्थ के नवनिर्माण में अपना योगदान दिया। चूंकि मैं 18 वर्ष तक प्रबंधक कमेटी का अध्यक्ष बना रहा अत: इन सज्जनों के साथ मेरा गहरा संबंध रहा। यहां प्राचीन काल से एक तीर्थ यात्रा लगती है जो कि आषाढ़ शुक्लपक्ष की द्वादशी को पड़ती है। यह 'हारबाह दिवय' के नाम से प्रसिद्ध है। उस दिन कश्मीर भर से यात्री आकर नहाते, पूजा करते तथा व्रत रखते थे। उपवास रखने का यह क्रम आज भी घर-गृहस्थों में जारी है। यह दिन नारियों के लिए विशेष महत्व रखता है। यात्रा चार-पांच दिनों तक चलती रहती थी। एक महायज्ञ रचाया जाता था तथा छ: सात हज़ार लोग भोजन किया करते थे। धर्मशाला में काफी सामान था जिसमें रज़ाईयां, कम्बल, थालियां, बर्तन तथा लांउडस्पीकर इत्यादि। न जाने किस की बुरी नज़र लग गई और बिरादरी में फूट पड़ गई। दिन-प्रतिदिन तनाज़े उठ खड़े हुए। परिणाम यह निकला कि बिरादरी तीन हिस्सों में बंट गई। मैं तीर्थ कार्यों से दूर रहने पर विवश हो गया और बागडोर किसी ओर के हाथों लगी। तत्पश्चात सरकार ने चश्में तथा उस की भूमि की तारबंदी करना शुरू किया। ठेकेदार नैशनल कांफ्रेंसी एम० एल० ए० का भाई था। हिन्दुओं तथा मुसलमानों के बीच एक जलप्रपात पर झगड़ा हुआ। यह झगड़ा बढ़ते-बढ़ते मुकद्दमाबाज़ी तक जा पहुंचा और इस तनाव ने सारे इलाके को घेरे में लिया। अब चश्में के बटवारे तक की नौबत आई। 'काज़ी निसार' ने आकर आग में तेल छिड़कने का काम किया। परंन्तु ज़िला अध्यक्ष श्री स्वामीराज शर्मा की अनथक तथा सराहनीय कोशिशों से तनाज़ा टल गया। उन्होंने अपना फैसला सुनाया जो कि नियमानुसार था। हिन्दु जीत गये। मुसलमानों के दिलों में यह फैसला कांटे की तरह चुभता रहा। उनके नेता अंदर-अंदर से ही कुड़ते रहे तथा उचित समय की प्रतीक्षा करते रहे। इस सारी परिस्थिति में हिन्दू नवयुवकों की बुद्धि भी विपरीत ही रही। जो भी अफसर आता था उस पर वार करने लगते थे। परिणामत: सरकारी अफसर भी नाराज़ हो गए। चश्मे के पास बच्चों के मज़ार पर एक बड़ा शौचालय बनाया गया जिसपर मैं भी अपने ही बंधुओं के खिलाफ हो गया। मेरे विरुद्ध मामले दर्ज किये गये तथा मारपीट तक की नौबत आई। आम मुसलमान जनता भी विस्मय में पड़ गई कि जिसने पिछले 22 वर्षों से खून पसीना एक करके तीर्थराज को चार चांद लगाए उसी को थाने में बंद करवाया जा रहा है। मैं चुप-चाप तमाशा देखता रहा। मुसलमान नेता तो मुझ से नाराज़ थे ही क्योंकि मैं ने उनकी कोई सहायता न की थी। स्वार्थी हिन्दु भी

नाराज़ थे क्योंकि मैं अधर्म और अन्याय से बनाए गये शौचालय को हटाने पर तुला हुआ था।

इसी प्रकार समय बीतता गया। एक समय आया कि मेरे ही चिरकालीन साथियों ने एक साज़िश रचायी तथा गुलाम मुहम्मद शाह (भूतपूर्व मुख्यमंत्री) के पास नर नारी समूह भेजकर मुझे नौकरी से निकालने की कोशिश की परन्तु वे नाकाम हुए। सत्यमेव जयते। इन सब कारिस्तानियों के कारण माँ दुर्गा हम सब पर अप्रसन्न थी। कई लोग अपने निजी स्वार्थ के लिए बने बनाए तीर्थ की सम्पत्ति हड़प करना चाहते थे। परन्तु मैं ने सदा ही धर्म का पक्ष लिया तथा किसी को भी तीर्थ को हानि पहुंचाने न दिया। भले ही मुझे लोगों से टकराव हुआ। मैं नैशनल कानफ्रेनसियों से लड़ा, कांग्रेसियों से लड़ा, जमातियों के खिलाफ हुआ धर्म का पक्ष लिया और अधर्म करने वालों से भिड़ा। इस लिए देवी देवताओं ने मेरी सहायता की तथा मान दिया।

कश्मीर की राजनीति में फेरबदल होने वाला था। मैं जम्मू में था। फरवरी का महीना था और जम्मू के सचिवालय में गुलाम मुहम्मद शाह सरकार के दौरान 'भुवादाती मन्दिर' के ही एक कमरे को मस्जिद में बदलने का प्रयास किया गया। जम्मू के हिन्दु इस के खिलाफ हुए। झगड़ा बढ़ता गया। मैं ने किसी दीवार पर चिपका एक पोस्टर पढ़ा। शायद हिन्दु संघर्ष समिति ने छापा था जिसमें 17 फर्वरी को उनकी ओर से मस्जिद निर्माण के विरोध में जलूस निकालने का आह्वान था। उसी दिन मैं बच्चों को लेकर कश्मीर के लिए रवाना हुआ। 17 फरवरी को सायं तीन बजे यह जलूस निकलने वाला था परन्तु मुस्लिम समुदाय ने प्रात: नौ बजे ही अपना जलूस निकाला। हाथों में नंगी तलवारें थी। बाद में जैसा कि मुझे पता चला कि बस अड्डे के पास किसी मुसलमान मज़दूर को किसी डोगरे ने किसी बात पर थप्पड़ मारा। बस यहीं से तनाज़े की नींव पड़ी। उस समय बसों में सवार लोग कश्मीर जा रहे थे। एक सरकारी बस ड्राइवर जोकि एक बड़े सरकारी अफसर का भाई था तथा कुछ सिख ड्राइवरों ने काज़ीगुंड तथा वनपुह पहुंचकर अफवाह उड़ाई कि जम्मू में मुसलमानों का क़तलेआम हो रहा है तथा वहां से खोपड़ियों से भरी ट्रकें आ रही हैं।

देखते ही देखते यह झूठा समाचार सारी घाटी में जंगल की आग की तरह फैल गया। साधारण मुसलमान भावावेश में आ गये। मैं अपने बच्चों के साथ घर पहुंचा। फटाफट दूसरे दिन तक कश्मीरी पंडितों का सफाया करने के प्रोग्राम बनने लगे। मैं घर में निस्तब्ध था। शाम के छ: बजे हमारे निकट के गाँव लारकीपोरा में हज़ारों लोग इकट्ठे हो गए थे और वे हमारे तीर्थ पर धावा बोलने कीं तैयारी कर रहे थे। परन्तु उनके नेता बड़े चालाक थे। उन्होंने साठ के करीब नवयुवकों को हमारे गाँव की ओर भेजा। मैं मकान की ऊपरी छत पर देख रहा था। मैं ने अपनी कुंवारी साली तथा घर वाली को सीढ़ी के नीचे छुपा दिया। सोलह से बीस सील के लड़के "नारै तकबीर, अल्लाहु अकबर" करते हुए गाँव में दाखिल हुए। उनकी निगरानी के लिए कुछ लोग पहाड़ी पर जा रहे थे। उन्होंने नागबल तीर्थ पर लूट मचाई। मन्दिर तोड़े। धर्मशाला से सारा सामान लूट लिया। किसी के हाथ में लाउडस्पीकर, किसी के हाथ में हारमोनियम तो किसी के हाथ में थालियां आदि। पत्थर मारने के भीषण स्वर गूंज रहे थे। तभी अचानक आग प्रकट हुई। उन्होंने अपने साथ मिट्टी का तेल, कुलहाड़ियां और तोड़-फोड़ करने के दूसरे औज़ार लाए थे। प्रकृति भी हमारे विपरीत काम कर रही थी। बडी तेज़ आंधी चलने लगी। बीस वर्षों तक बनाया गया विशाल तीर्थ स्थल केवल बीस मिनटों में भस्म हो गया।


**94-तीर्थ नगर 'बी'**<br>
**पुंछ हाउस**<br>
**तालाब तिलो**<br>
**जम्मू-180002**

# शायद

पृथ्वीनाथ मधुप

ठीक है
कि बह रही
खून की धार
लगातार
मेरे सीने के
आरपार के
इन जख्मों से
कर्राह तक
मूक हुई
मर गई
आह भी
पथरा गये
शब्द
ज़बान पर ही
क्या पता
मेरा यह 'मैं'
रहे न रहे!
पर इतना कहूँ
(न लेना अन्यथा)
ठीक हुआ
मेरे पक्ष को लक्ष्य बना
दाग़ी गई गोलियां
सब हुआ
धुआँ-धुआँ
जिस में
खो गई
मेरे घर/गाँव की
गन्ध
वे पगडंडियां
शायद/अब
त्यागूंगा तन्द्रा
पिनक से बाहर आ
समेट अपने को
वरूँगा
वास्तविकता!
वास्तविकता!!

# दूर दक्षिण से आई

एक अप्रकाशित खबर

(कार्यालय संवाददाता)

बंगलौर, 29 जनवरी कश्मीर घाटी में 23 कश्मीरी पंडितों की निर्मम हत्या के विरोध में कश्मीरी विस्थापित सेवा समिति ने गुरुवार को बंगलौर में मौन जुलूस निकाला।

यह मौन जुलूस शहर के मुख्य मार्गों से होता हुआ गुरुवार दोपहर राजभवन पहुंचा जहां राज्यपाल खुर्शीद आलम खान को एक ज्ञापन दिया गया। ज्ञापन में 25 जनवरी को कश्मीरी पंडितों की हत्या पर गहरा दुख व्यक्त किया गया है।

ज्ञापन में खेदपूर्वक कहा गया है कि जम्मू-कश्मीर प्रशासन की नाक के नीचे कश्मीर घाटी में निर्दोष लोगों को मारा जा रहा है। राज्य सरकार लोगों के जान-माल की रक्षा में विफल रही है। समिति ने राष्ट्रपति को संबोधित इस ज्ञापन में कश्मीर में नरसंहार तत्काल रोकने की मांग की है। ज्ञापन में कश्मीर के लोगों को तत्काल सैन्य सुरक्षा उपलब्ध कराने की मांग की गई है।

कश्मीरी विस्थापितों का यह जुलूस मैसूर बैंक चौराहे से आरंभ हुआ। जुलूस में अखिल भारतीय विद्यार्थी परिषद के कार्यकर्ता भी शामिल थे।

जुलूस में शामिल लोग पाकिस्तान के खिलाफ नारे लगा रहे थे।

मैसूर बैंक चौराहे पर जुलूस में शामिल लोगों को ए. के. चिक्कण्णा, विद्यार्थी परिषद के राष्ट्रीय उपाध्यक्ष एम. के श्रीधर ने संबोधित किया।

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# एक प्राकृतिक दृश्य

पृथ्वीनाथ लिद्दू सोपोरी

मैंने अन्देखा देखा है सब कुछ।
मैंने अनसुना सुना है सब कुछ।
मैंने अनपढ़ा पढ़ा है सब कुछ।
मैंने अनसोचा सोचा है सब कुछ।

जीवन सत्य है समय कम है राह है कठिन क्रूर।
सदाचार का परवाना मानवता का दीवाना शूर।
मन में उठी एक तार, अन्तरिक्ष में मारा तीर।
तर्क बुद्धि से अविकृति, आकाश का बूढा पीर।

सूर्य, चन्द्र, नक्षत्र सब आकाश के कण् प्राचीन।
पर्वत, समुद्र, झील, नदियाँ पृथ्वी की पराधीन।
नृत्य चक्र थकता नहीं निर्मित समय नेत्र समान दूरबीन।
मश्वर शरीर तंत्र हीन आत्मा अमर. प्रवीन।

नीले आकाश की छाया विस्तृत सागर पार।
चान्दनी रात की शीतलता मलहारों का सार।
प्रज्वलित उपवन, स्वर्ण ओसकण हीरों का भंडार।
नीले आकाश के हीरे, मोती चमकते सुन्दर भव में हर बार।

संसार के नियम अटल हैं।
चाँद, सूर्य, तारे इसके कण हैं।
शिष्य मुसकान विकिसित बल है।
पीहू की पुकार में प्रफुल्लित मन है।

( क्वार्टर नं॰ 5
केंद्रीय विद्यालय नं॰ 3
एलेन बी लाइन्स
अंबाला क़ैंट
हरयाणा )

# त्याग और बलिदान की मूर्ति

रवि काचरू

'जोनराज' अपनी 'ज़ैन राजतरंगिनी' में लिखते हैं कि मुसलमान राजाओं का दौर आते ही कश्मीर में हिन्दुओं से इसलाम कबूल न करने के बदले में जब्री टैक्स "जज़िया" लिया जाने लगा। इस टैक्स की मिकदार दो 'पल' चांदी सालाना थी। स्टैन साहब लिखते हैं कि चूंकि यह वज़न आठ तोला के बराबर थी अत: इसकी वसूली हिन्दुओं के लिए पीड़ा का कारण बनी हुई थी। पल चार 'कर्ष' का और एक कर्ष सोलह माशे का होता था। इस तरह एक पल चार तोला के बराबर था। जोनराज आगे लिखते हैं कि काश्मीर में एक तरफ लम्बा जाड़ा हुआ करता था और दुसरी ओर सियासी व सामाजिक उथल-पुथल के कारण गरीबी चर्मसीमा पर पहुंची थी विशेषकर काश्मीरी हिन्दु सरकारी सौतेलेपन के शिकार होकर बहुत ज़्यादा निर्धन थे। इस लिए बहुत सारे कश्मीरी हिन्दु इस जबरी टैक्स 'जज़िये' के बोझ को न सहते हुए मुसलमान हो गए। वास्तव में इस्लामी शासन में गैर मुसलमानों के साथ इस्लामी कानून के तहत कुछ इस तरह का भेदभाव रखा जाता है कि वे तंग आकर या तो मुसलमान बन जाएं या भाग जाएं या उस जब्री और जुलम से मर जाएँ। यही सब काश्मीर में भी तब तक चलता रहा जब सुलतान ज़ैन-उल-आबदीन काश्मीर के तख्त पर बैठा। ज़ैन-उल-आबदीन में पहले से ही कुछ ऐसे संस्कार मौजूद थे जिस से वह आगे चलकर लोकप्रिय शासक बना तथा 'बडशाह' कहलाया। यहां यह लिखना ज़रूरी है कि ज़ैन-उल-आबदीन उसी सुलतान सिकंदर का बेटा था जिसने कश्मीरी पंडितों पर कहर डाला था। उनके मंदिरों तथा अस्थापनों को या तो जला डाला या धराशायी किया। उनको हज़ारों की संख्या में या तो कत्ल करवाया या वितस्ता में डुबो दिया। तलवार की धार पर हज़ारों हिन्दुओं को मुसलमान बनने पर मजबूर किया। हज़ारों अपने बाल-बच्चों के साथ पीर पांचाल को पार करके मैदानी इलाकों में भाग खड़े हुए। इनमें से भी आधे पहाड़ों की गोद में तड़प-तड़प कर हमेशा के लिए सो गए। उसी ज़ालिम सिकंदर का खून जैन-उल-आबदीन की रगों में बह रहा था लेकिन सिकंदर ने उसे बचपन में कश्मीर घाटी से बहुत दूर तैमूर (तैमूर लंग दूसरी था) के दरबार में शिक्षा दीक्षा के लिए भेज दिया। वहाँ इस की तरबियत कुछ इस तरह से हुई कि यह सदबुद्धि तथा सदाचार वाला मानव बन गया तथा रूढ़िवादी और नफरत की विद्या से दूर ही रहा। सिकंदर के मरने के पश्चात् जब ज़ैन-उल-आबदीन काश्मीर का सुलतान बन गया तो बहुत सारे अच्छे तथा लोकप्रिय कार्यों के साथ-साथ काश्मीर में रह रहे थोड़े हिन्दुओं से जब्री टैक्स 'जज़िया' लेने की मात्रा को कम कर दिया लेकिन आगे-पीछे कट्टरपंथियों के दबाव में इस को पूरी खत्म न कर सका। फिर एक बार ऐसा हुआ कि ज़ैन-उल-आबदीन के हाथ पर भयंकर फोड़ा निकल आया। कश्मीर तथा कश्मीर से बाहर मध्य एशिया के जाने माने सभी वैद्य और हकीम बुलाए गए परन्तु फौड़ा दिन प्रतिदिन बढ़ता ही गया। पोड़ा अंदर ही अंदर जैसे ज़हर फैला रहा था तथा सुलतान की हालत बिगड़ती जा रही थी। तभी किसी के मस्तिष्क में श्री भट का ध्यान आया। श्री भट अन्य कश्मीरी पंडितों के साथ जान और मान बचाने के लिए कश्मीर से बाहर जा चुका था। अब कश्मीर से राजा के कुछ खास अहलकार उसकी तलाश में पीरपंचाल को पार करते हुए निकल गए और आखिरकार बहुत

खोज करने के बाद उसे आदर तथा सत्कार के साथ सुलतान के पास ले गए। श्री भट एक उच्चकोटि का वैद्य था अत: उसने शीघ्र ही ज़ैन-उल-आबदीन के फोड़े का इलाज करना आरम्भ किया। आहिस्ता-आहिस्ता फोड़ा गायब हो गया और सुलतान की जान बच गई।

अब ज़ैन-उल-आबदीन बडशाह ने श्री भट को बदले में कुछ देना चाहा। उसने उसके सामने खज़ाना खोलकर रख दिया लेकिन श्री भट ने कुछ लेने से इन्कार कर दिया। सुलतान ने बहुत सारा इलाका पट्टे पर देने की पेशकश तो श्री भट टस से मस न हुआ। उधर बडशाह श्री भट के इस एहसान के बोझ तले दबा जा रहा था। वह भी श्री भट को कुछ न कुछ इनाम में देने की ज़िद्द पर अड़ा रहा। श्री भट ने शांत मुद्रा में अब सुलतान से विनती की कि राजन! यदि आप को कुछ देना ही है तो ऐसा कुछ दीजिए जिस से मेरी बिरादरी अर्थात कश्मीरी पंडितों का कल्याण हो। सुलतान ने हामी भरी तो श्री भट ने जब्री टैक्स 'जज़िया' कि जिस से काश्मीरी हिन्दुओं की कमर टूट गई थी, माफ करने के लिए कहा। सुलतान ने न केवल जज़िया ही खत्म कर दिया बल्कि तमाम भागे हुए पंडित परिवारों को आदर के साथ वापिस लाकर गांवों, कस्बों तथा शहरों में बसा दिया। उनके मंदिरों तथा धर्मशालाओं को दुबारा बनवाया। उन पर अत्याचार करने वालों को सज़ाएं दी। इस प्रकार श्री भट ने अपनी पूरी बिरादरी के लिए अपने निजी फायदे का त्याग किया। त्याग और बलिदान की इस मूर्ति पर कश्मीरी हिन्दु समाज सदैव गर्व करता रहेगा। काश! कश्मीरी पंडितों के बीच कोई श्री भट तथा कश्मीर में कोई बड़शाह दुबारा नमूदार होता।

**C/o H. No:- 842**
**Subhash Nagar,**
**Jammu-180005**

# दो कविताएं : निदा नवाज़

(निदा नवाज़ कश्मीर के उदीयमान कवि हैं। पिछले दिनों उन का पहला काव्य संग्रह "अक्षर अक्षर रक्त भरा" जम्मू के एक समारोह में जारी किया गया। इन कविताओं में एक संवेदनशील मानस की अनुभूति की ईमानदार अभिव्यक्ति मिलती है। - सं॰ )

### (1) घायल घाटी

आज घाटी के लोगों ने
अपनी मां को अमृत पिलाया
कि अमर हो जाए
मैया।
किंतु अमृत में
विष मिला था
गाटी का कण कण
हो गया क्षत-दिक्षत
और घायल घाटी का सारा शरीर
हो गया विष सागर।

### (2) हत्या का अहसास

कभी मेरी बस्ती के लोगों को
आकाश में सुर्खी देखकर
किसी जगह हुई हत्या का
अहसास होता था
और अब
आकाश की सारी सुर्खी
मेरे शहर पर छा गई है
और मेरी बस्ती के लोगों को
किसी हत्या का
कोई अहसास नहीं होता।

**( कोयल - पुलमाया - कश्मीर - 192301 )**

# 'गीत'

प्यारे हताश

मुझे कोई अपना सा घर दे दो।
या घर जाने का वर दे दो॥

मरुस्थल में रहना आता नहीं।
आतप का सहना भाता नहीं॥
'ज़बरवन' का, हिम क़ा, शिखर दे दो।
मुझे कोई अपना सा घर दे द्रो॥

कब लौट आए पुरानी बहार।
भ्रमण झील का और नौका विहार॥
एक झिलमिलाती सहर दे दो।
मुझे गाँव का अपना घर दे दो॥

'कश्यप' को़ घर से निकाला है किसने।
मेरा आशियाना जलाया है किसने॥
'जलोद्भव' समय को ज़हर दे दो।
घिरा हिमनगों से 'सतीसर' दे दो॥

क्या इतिहास अपना कोई कहता रहे।
'वितस्ता' का जल जैसे बहता रहे॥
'कल्हण' की सी बुद्धि प्रखर दे दो।
मेरी लेखनी में वो असर दे दो॥

कहो किसने छीनी है भाषा मेरी।
वो दुनिया मेरी और वो आशा मेरी॥
'ललद्यद' के वाखों का स्वर दे दो।
नहीं कुछ तो उज़ड़ा सा घर दे दो॥

मेरे मोहल्ले के लोग अब है कहां।
पता कोई दे दे मैं ढूंढूँ वहां॥
जिन्दा हूँ उन को खबर दे दो।
मुझे अपने आंगन का घर दे दो॥

बहिन भाई कितने जो नाहक मरे।
घर छोड़ भागे, वो सहमे डरे॥
उन्हो सर छुपाने का घर दे दो।
'ऋषि वाटिका' का शजर दे दो॥

'माँ शरदा' के परम प्राण हैं हम।
'लल्लट मम्मट' के संतान है हम॥
पुनः अपने घर में बसर दे दो।
वो झोपड़ सा, टूटा सा, घर दे दो॥

4/122 विकास नगर
जम्मू-180005

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# कैसे हुआ

# सिसकते चिनार

सुरेंद्र चन्ना भारती

खून से लथपथ इस धरती का क्या हो गया,
इस शहर में भाई भाई का दुश्मन हो गया।

पहिले सभी समुदाय मिलजुल कर रहते थे,
दुख सुख में सभी एक दूसरे के साथी थे।

राम, रहीम, नानक, बुद्ध, क्राईस्ट के मानने वाले,
प्रेम प्यार और अहिंसा को अपनाने वाले।

कुछ समय से ऐसी भीषण लहर आ गई,
विदेशी पैसा आया और लोगों में हैवानियत छाई।

मज़हब, रेलिजन और धर्म की हवा ऐसी आई,
समय ने पैंतरा बदला, कठमुल्लों की तूती छाई।

भाई से भाई कटा और बाप से कटा बेटा,
हाय कैसा अनर्थ हुआ कैसा यह बखेड़ा।

अब भी समय है मेरे प्यारे देशवासियों,
क्यों न हम फिर एक होने की कसम खा लें।

खू न से लथपथ इस धरती का क्या हो गया,
इस शहर में भाई भाई का दुशमन हो गया।

मनुष्य-रक्त से सींचि्त है मज़हब, ए दुःखी चिनार,
मनुष्य पशुता से पीड़ित व कुंठित, ए दुःखी चिनार।

रक्त अब रक्त नहीं क्या गंदला पानी हो गया,
पड़ोसी अब पड़ोसी नहीं क्या अब दुश्मन हो गया।

छः सौ साल बाद फिर मज़हबी जनून वैसे ही आया,
जब तातर तुर्कों ने यहां के वासियों का सर कलम कर दिया।

खून से इस कश्मीर की सुन्दर धरती लाल कर गये,
लाशें ही लाशें बिखरी और मंदिर भी उजाड़ दिये गये।

तब से अब तक किसी की भी आंखें न खुल सकीं,
खूनी खेल होते रहे, कई हिन्दू मरते और कई भागते रहे।

किसी ने भी अपने देश का न तब और न अब सोचा है,
कुछ सिक्कों के लालच में, कुछ द्रोहियों ने अपने को बेचा है।

घरों से सारे के सारे उज़ड़ कर अब बेघर हो गये हैं।
मकानों से झोपड़ियों में और अब बेघर हे गये हैं

मनुष्य रक्त से सीचिंत मज़हब ए दुःखी चिनार,
मनुष्य पशुता से पीड़ित व कुंठित ए दुःखी चिनार।

C/o Col. R.K. Langer
6/5 Housing Board Flats
Shastri Nagar Jammu-180004

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# निराशा में आशा

अनीता रैना

सुबह सवेरे किसी ने, थपकी देकर उठाया,
उठकर देख पवन का, शीश पर है साया।
उठो, क्यों इतनी देर तक सोए हो?
क्यों एक जगह पर खोए हो?
चलो मेरी तरह यहाँ से उठकर
बैठो न थककर, देखो न मुड़कर
तभी मंज़िल की राह, डगर तुम्हें दिखाएगी
पवन सांय-सांय करती नित्य यही सिखाएगी।
नदी पर चला, तो लहरों ने कहा
कितनों की देह का बोझ मैने सहा।
कितने मृतक शरीर बहते हैं यहीं
फिर भी कभी मैं तनिक थकती नहीं।
किस लोक से आती, किस लोक को जाती
हर प्राणी की पिपासा, मैं हीं बुझाती।
मैं शाश्वत निर्झर सी बहती हूँ
हर दु:ख सहती और कहती हूँ
पीछे मुड़कर मत देखो,
बस आगे ही चलना सीखो।
आगे चली तो पर्वत खड़ा था
अचल अविरल बहुत ही बड़ा था।
गरज बरस कर उसने बोला
राज़ों भरा यह झोला खोला
मेरी भांति अटल रहो तुम
डिगो न अपने निर्णय से तुम।
राह में तुम सम्भलकर चलना
अपना निर्णय परखकर बदलना।
थोड़ी देर बाद बरखा बरसी
छटा दिखाई खरतर-शर-सी।
ऐसे बरसो सबका भला करो
इस प्यासी धरती का कंठ भरो।
हज़ारों जीव तुम्हारे श्रम के प्यासे
उद्धार करने वाले तुम, उनको दे दो साँसें।
प्रकृति की हर शय को निहारो
मिलेंगी हर में सीखें हज़ारों।
सुन्दरता निहारने वाली लाखों आंखें हैं,
सीख सीखने वाली रोशनी लाखों में एक राखे हैं।

**C/o Arjun Medical Hall**
**Near Bus Stand**
**Adarsh Colony**
**Udhampur-182101**

## नित्यानंद शास्त्री कश्मीर शोध संस्थान

यह संतोष का विषय है कि नई दिल्ली में कुछ कश्मीरी रचनाकारों-विद्वानों ने कश्मीरी संस्कृति के संरक्षण, प्रकाशन तथा संवर्धन के लिए एक शोध संस्थान की स्थापना की है। संस्थान ने हाल ही में एक चित्र-प्रदर्शनी का आयोजन किया जिसमें विशिष्ट कमीरी कलम के सुंदर मूल्यवान तथा अपूर्व चित्र रखे गए थे। स्मरण रहे कि प्रसिद्ध चित्रकार पृथ्वीनाथ काचरू ने काफी खोज के बाद यह प्रमाणित किया है कि प्रसिद्ध कांगड़ा और बसोहली कलम के चित्रों की परंपरा जिन चित्रकारों से शुरू हुई मानी जाती है, वे कश्मीर से वहां गए हुए थे। उपर्युक्त चित्र, संस्थान के सदस्य सुरेंद्र पंडिता के सौजन्य से प्राप्त हुए हैं। काचरू तथा सुरेंद्र के अतिरिक्त संस्थान के स्वनामधन्य सदस्य हैं- शशि शेखर तोषखनी, बंसी लाल फोतेदार तथा मखनलाल पंडित। बधाई।

# काऽशुर लेखनुक परनुक तऽरीकुँ

**स्वरः**

1. अ, आ, इ, ई, उ ऊ, ए ओ। (हिंदियिक्य्)
2. अऽ = नऽर (बाजू), लऽर (मकान), चऽर (चिड़िया)।
   आऽ = दाऽर (खिड़की), ब्राऽर (बिल्ली), हाऽर (मैना)।
   उँ = बुँ (मैं), चुँ (तुम), बतुँ (भात), पतुँ पतुँ (पीछे पीछे)।
   ऊँ = कूँत्य (कितने), सूँत्य (साथ), तूँर (सर्दी)।
   ए' = मे' (मुझे), चे' (तुझे), खे' (खाओ), बे'ह (बैठो)।
   ओ' = नो'ट (घड़ा), चो'ट (रोटी), वो'ट (नीचे वाला कमरा) लो'ट (दुम)।
   -य् = व्वन्य् (अब), चाऽन्य (तुम्हारे), म्याऽन्य् (मेरे), प्राऽन्य्( पुराने)।
   -व = न्वश (बहू), र्वपयि (रुपये), क्वछि (गोद में), ब्वछुँ (भूख)।

**व्यंजन**

1. क, ख, ग, च, च़, छ, छ़, ज, ज़, ट, ठ, ड, त, थ, द, न, प, फ, ब, म, य, र, ल, व, श, स, ह, त्र।
2. हिंदियिक्य् यिम व्यंजनः घ, झ, ड़, ढ, ढ़, ध, भ, ण, ष, क्ष, ज्ञ यिन सिर्फ नाव लेखनस मंज़ प्रयोग करनुँ तुँ यिथय पाऽठ्य् यिम स्वर, ऐ, औ, ऋ ति यिन सिरिफ नाव लेखनुँ विज़ि इस्तिमाल करनुँ। मसलन घनश्याम, धनवऽती, लक्ष्मण, ज्ञानेश्वर, कृपाराम, नारायण, लांगमैन, जौहर।

ग्वडुत

## थम डले हम न डले

बोज़वय तुँ असि छु 'अपनी अपनी डफली, अपना अपना राग' मिज़ाज़ुँ पतुँ वथ मगर इतिहासुँकिस यथ नोजुक मोडस प्यठ हरगाह अऽस्य्, केंचस कालसुँय सऽही, मनुऽज़म गऽछ़िथ अऽक्यसुँय जंडस तल इसतादुँ रोज़ँहव स्यठा व्वपाक सपदिहे असि पानस प्यठ ग्वडुँ तुँ पतुँ सानि नवि पुयि हुँदि खाऽतरुँ। समयुक तकाज़ुँ छु ज़ि अऽस्य यूत पिलि त्यूत सपदव यिकुँवटुँ युथ ज़ि सियाऽसी च़्वयिबाज़न तुँ जालसाज़न ख्वर ठिकरिथ मुकाबलुँ हे- किहे सपदिथ। कम से कम यि ज़ाऽनिथ ज़ि असि वोत व्यन्य् हतुँवाद वऽरी सियाऽसी मक्काऽरी हुंद शिकार सपदान पज़िहे असि संऽजीदगी सान अलग अलग तनज़ीमन हुँद्य दफतर फिलहाल वऽटिथ थावनस प्यठ गोर करुन तुँ पननि मुसतकबिँलु खाऽतरु फकत अख मनशूर ह्यथ ब्रोंह कुन युनय मगर अफसोस यि छुनुँ सपदान तुँ नछुं अनकऽरीब ति सपदनुक द्युन ति छु असि पतुँ वतय आदथ। सोन नामो निशान वारुँ वारुँ मिटावनुँक्य सामानुँ कमि तऽरीकुँ तुँ कमि चालाऽकी सान सपदेयि ति तुँ सपदान ति छि मगर अऽस्य् गाऽय "थम डले हम न डले"

-जौहर

# वाव

मक्खन लाल 'कंवल सोपोरी'

(हाल हालुँय शुरू करनुँ आमतिस जान तुँ मियाऽरी अदबुँकिस यथ कालमस मंज़ थोव असि वुन्युखताम दीना नाथ नाऽदिम साऽबुँन्य् नमूनुँ शाऽयरी, 'नाबद तुँ ट्यठुँव्यन, डाक्टर रतन तलाशी जियुन नमूनुँ मज़मून', 'काऽशरि लुकुँ कथुँ, क्रेंह खसूसयऽच् तुँ प्रो॰ हरि कृष्ण कौल साऽबुन अफसानुँ, 'ताफ' परन वाल्यन ब्रोंह कनि। अज़ छु नमूनुँ ए'से रंऽग्य् श्री मक्खन लाल कंवल जियुन ए'से 'वाव' पेश। व्वमेद छे' ज़ि सान्यन तिमन परन वाल्यन यिमन कोशुर अदब लेखान छि या लेखुन छि यछ़ान सपदि यिम फन पारुँ पऽरिथ मियाऽरी अदब लेखनस मंज़ रहनुमाऽयी।) **-जौहर।**

दपान यि छु वारयाहन गेसन हुँदि मिलवनि सूँत्य् तिथय पाऽठय् बन्योमुत यिथुँ पाऽठय् इनसान याने आक्सीज़न, हायड्रोजन, कारबन डायाक्सायड, नायट्रोजन बेतरि तुँ इनसान म्यऽच्, नार, पोन्य्, हवा तुँ केंछ़ाह ख्वखरि सूँत्य्। जान गव मगर खाऽलिस अऽकिस इकाऽयी हुँदिस पिठस प्यठ वुछुम नुँ फिलहाल कांह ति बऽनिथ। यिहाऽय वनन छि वावस ति गऽमुँच्। मिलवन आसनुँ किन्य् छु फितरथ ह्यथ यथ संसारस मंज़ पननि वो'जूदुक दबुँ दबुँ थाऽविथ। व्वं गव ज़ि आज़ाद मगर पारुँद्य, मिज़ाज़ुँ आसनुँ किन्य् शुर्य खसलथ थावान। तवय तुँ छुनुँ कुनि ति जायि टे'न्डय् थवान तुँ न छु पनुँन्य् छाय तामथ कांऽसि हावान। विज़ि विज़ि विह बदलावान। गहे सो'त सो'त डलान तुँ गहे तेज़ तेज़ च़लान। मगर वातान प्रथ जायि।

अगर वाव आसिहे नुँ यथ संसारस मंज़ ते'लि आसिहे नुँ ज़ुव ज़ा'च् हुंद वो'जूदुयँ कुनि। शाह खसनुँवसनुँ सूँत्य् छु ज़िंदगी हुँदि तरजुक ज़ीरोबम वऽनिस तल यिवान। यि नय आसि तुँ मुसलसल हरकथ गछ़ि खत्म। अमी हरकथ आसनुँ छु पथ कालि सान्यव प्रान्यव सूहंकि आऽवलि तुँ ज़ा'ऽवलि पनुँ सूँत्य् मनस तुँ पवनस संगाठ कऽरिथ पान प्रज़नावनुँक्य् वऽसीलुँ दऽर्य्याफ कऽर्य्मित्य्। गाह शाह छ्वँकुँ राऽविथ पान आऽमिस टाऽकिस मंज़ पां कतरुक योत चो' मरोवमुत। गहे ज्यूठ शाह खाऽलिथ बे'यि वापस काड कऽडिथ वाश कडनोवमुत। पननि रंगा-ब-रंऽगी वथ्थ छांटि सूँत्य यि दुनिया सरुँ कऽरिथ तुँ ब्रहमांडस साऽल कऽरिथ बवसरस तरनुँच सऽबील पाऽदुँ कऽरमुँच् ये'मि किन्य् अऽस्य् अज़ति छि अमी वति न्यमनुँच कूशिश करान। तिमव होव जो'हदथ तुँ कऽडुँख वथ मगर असि ओ'न पनन्यव क्वकर्मव सूँत्य् तिमन वतन कोस तुँ व्यन्य् छि मंज़ वति आछि गाऽमित्य् ज़ि क्या करव तुँ को'त गछ़व। मगर ब्रोंह पकनस नुँ चारुँ तुँ पथ फेरनस नुँ वार/ज़िंदुँ रोज़नुँ बापथ छु ज़रूरी ज़ि क्वठ्यन ताकथ, अऽछन गाश तुँ द्यमागस सोंचनुक ज़ुवज़्यतुँ वुहनुन थावुन। नतुँ अगर अंऽदरिम नार छ्यतुँ गेस ते'ले गछ़ि दज़वुँनि गासुँ क्रचि हुँद्य पाऽठय्, छ्यतुँ तुँ म्वकलि। योहय म्वकलुन गव मरुन। तुँ मरुन गव ठहराव। मगर वावस छुनुँ ठहराव। वाव छु वाव, कुनि डलवुन तुँ कुनि च़लवुन।

वाव ये'लि पननिस जलालस मंज़ यिवान छु ते'लि छु हाहाकार तुलान। छऽतरुँ बोन्यन छु मूलुँ अनान प्राऽच्यि। नबस सूँत्यन कथुँ करुँ वुँन्यन शीनुँ तेंताल्यन छु को'हन डुलुँ त्राऽविथ तरफातन छऽकरावान। सऽदरुँ बलुँ यो'दवय मतान छु ते'लि छु लहरन आकाश खाऽल्य् खाऽल्य् पो'स खालान। बठ्यन तुँ चटानन सूँत्य् ठाऽस्य् ठाऽस्य्

पनुन ग्वसुँ हो'मरावनुँच कूशिश करान। यो'दवय पार्थुल्य् पकि तुँ च्खि गछ़ि तें'लि छे' शहरन गामन बे' सऽतरी गछ़ान। न छु कुनि बोंगलन पश थावान तुँ न पहरे'न वजूद। गहे छु पऽर्रियि महलन छलि छलि वाऽलिथ सम सोतुर करान तुँ गहे सेकि सऽहरावन हुंद क्रह खडा कऽरिथ व्वगान्यार बनावान। यिथुँ कनि कऽहरिं गछुन छु वावस फितरतस मंज़ शाऽमिल। तिथय पाऽठय् यिथुँ पाऽठय् अऽज़्यकिस इनसानस काड्यन मंज़ सुँरुँ सुँरुँ छु। व्वं गव इनसान छु पननि खोतुँ ज़ोरुँ वोल शोरुँ बनि मंज़ बुज़िथ कचि् बे'ऽहनावान मगर वावस तुँ पोशान कांह ति क्याज़ि न हे'कि यि कांऽसि म्वछ़ि रऽटिथ तुँ न क्रछि खऽटिथ। न ह्यकोन मचि ऽरिथ काऽद कऽरिथ तुँ न ह्यकोन ज़चि गंऽडिथ बंद थाऽडिथ बंद थाऽविथ। यि न द्रींठय् यिववुन वाव मा छु काव ज़ि रंग प्रज़नावोस। फकत छु अऽम्य् सुँदि पकनुक बास ह्यू लगन तुँ बाज़े नुँ यिति।

वाव छुनुँ इनसान सुँद्य् बनाऽव्यमित्य् सरहद तुँ ठऽर्य् मानान। वावस हे'क्य् नुँ अज़ताम कांऽसि मुलकन कदमन बेडि त्राऽविथ तुँ न ह्यो'क अऽमिस खलाफ यू॰ एन॰ ओ॰ हस मंज़ वीटो इस्तिमाल सपदिथ। अऽमिस यपाऽर्य् ख्वश छु करान तपाऽरी छु मदहोश ह्यू टिकुँ साऽर करान। क्वदरतन यि केंछ़ाह बनायोव ति ओस सारिनुँय हुँदि बापथ। याने यि ज़मीन तुँ असमान, सिर्यि तुँ चंऽद्रम, द्रह तुँ राथ बेतरि......मगर इनसान कोताह बद खसलथ द्राव ज़ि सोंचनुँ सूँत्य् छे' खजालथ गछ़ांन। तिमवुँय कदमव सूँत्य् बाऽगरुन यि ज़मीन यिमन कदमन अमि ज़मीनि थनुँ प्यनुँ विज़ लालुँसान मीठ्य् दित्यनस। तऽथ्य् ज़मीनस थाव्यन द्रसुँ तुँ देवार खाऽलिथ हिसुँ बंऽदी कऽरिथ ये'म्य् ज़मीनन व्वलसनस यिथ वछ़ि वाऽलिंजि प्रथ कांह पदारथ ख्यनुँ बापथ पेश थऽवनस। यिम दऽर्य्याव तुँ नागराद, गुँडुँल्य वन तुँ शिहुँल्य् बाग, मऽछ़िल्य् पोश तुँ रऽसिल्य् म्यवुँ थाऽयिन आयतन। मगर असि बाऽगुँर साऽरुँय रय्लन मंज़ तुँ कऽरुँस पानय अऽदरुँखल। पानय त्रावि कदमन ज़ंजीरि तुँ ओरु-योर पकनस, फेरनस थोरनस थो'व ठाख कऽरिथ। मगर वाव......सु कुस ज़ाव माजि युस अऽमिस हे'कि कोबू कऽरिथ। न छु यि ठऽर्य् मानान तुँ न कांऽसि हुंद ठाख। यि छु पादर सुँह सुँद्य् पाऽठ्य् दवान तुँ दोरान। वुन्य् आसि ये'ति तुँ वुन्य् आसि कति शुमालस जुत करनि। साऽर्य्सुय आलमस छु बिला ल्याहाज़ि दीन तुँ दरुँम, रंग तुँ नसुँल, वो'ड तुँ ल्वकुट, अमीरी तुँ गऽरीबी खुलुँ डुलुँ ज़ुवुन करनावान। अगर यिति बुनियाद परस्त तुँ तोसबी आसिहे तें'लि क्वसुँ वनन गछ़िहे यथ आलमस। डाय द्रह कडिह्यस तुँ बस। यपाऽर्य् ख्वश करिह्यास तपाऽर्य् दियहे हऽट्य् ग्रंडम। मगर यि छु वाव......सम द्रश्ट......सारिनुँय सूँत्य् कुनुँय वरताव। सारिनुँय कुनी नज़र तुँ हिवुय सो'लूख।

वाव......ये'लि पारुँद्य् अरुँ सरुँ करनुँ म्वखुँ पननि मिज़ाज़ुँ किन्य् मजबूर गछ़ान छु तें'लि छु हना रोमानटिक आशकुँ सुँद्य् पाऽठ्य् बे' फ्रो'क माशोकुँ सुँद्यन ज़ुलफन गों'द कऽरिथ वाश कडनावान। पैलस तुँ डलुँकिस आऽनुँ वछस प्यठ कचि् बिहिथ जूनि, तारकन, क्वहन, शंकराचारस तुँ दरगाहस ज़न तुँ कुतुँ कुँ तुँ कऽरिथ गूँरु गूँरु करान। पननि मर्ज़ी प्यठ छुस कार। गछ़ूयस तुँ नसीमुँ बोन्यन लंग लंजब मंऽज़्य पनुन पान कछ़िथ पनुँ वऽथरन हन हन व्वशलावान। निशातन तुँ शालुँमारन, दां खलन पोशि मरगन अऽचि्थ वॉरु वॉरु पनन्यव शीतल अमा पिशल्यव वुठव सूँत्य म्वनि मीठ्य् कऽर्य् कऽर्य् पो'त पऽहरुँ न्यंऽदरि तुलान। गुलालन वछि नारस फ्वख फ्वख दिथ वॉरु वुहनावान तुँ ग्वालाबन रुमन रुमन मऽसती बखशिथ मुशकुँन्य् अंबर छ़टुँनावान। यिहाऽय ख्वशबोय क्रछि ह्यथ यपाऽर्य् ख्वश गछ़ूयस तुँ तपाऽर्य् द्रछ़ि द्रछ़ि बाऽगराऽविथ लोलस फाह दिवान। व्वं गव पननि मऽस्ती हुंद बास छु यारि वनन मंज़ वाऽतिथ दिवान ये'लि शी शी करान गुँगरावान छु। ज़न तुँ वनान:

प्रबाथ आव पोशि नूलो वन,

स्वंदर वाऽनी प्रसन कर मन।

या ब्यल तय मादल व्यनुँ ग्वलाब पंपोशि दसतय, पूज़ायि लागव परमुँ शिवस शिवनाथसतय।

यिहय छे' स्व विज़ ये'लि डलवुन वाव छु काचुँलदन वो'जूदस चुँह चुँह दिथ सोरुय काछ़ निवान चुँहिथ तुँ मनुँ बुलबुलस छि पखुँ यिवान। अऽड चंऽड कऽडिथ छु यिवान साऽर्य्सुँय ब्रमांडस। मुलॅ तलुँ गछ्यस वुछ़ आसुन अऽम्य् सुँदि खोतुँ तेज़। मगर अऽज़्यकिस वख तस छु बखतस यि दऽखय् ज़ि ति हऽप्य् हायुन वो'थमुत। पाऽन्य् पानय छु इनसान पनुँन्य् ज़ुर्ययाथ मिटावनस पतुँ लो'गमुत। प्रथ जायि पनन्यव बेकुॅल सोंचन त्रायव सूॅत्य ओलूदगी हुंद ज़हर छऽकरावान। यि ज़ाननुँ वराऽय ज़ि अम्युक, नऽतीजि क्याह नेरि। ए'टमी दमाकुँ तुँ न्यूकलियर तजरुबन हुंद कहर।

द्यवल कारखानव मंज़ुँ नेरुँवुन क्रुहुन कुॅटुॅहाल ह्यू दुॅह। के'मिकुॅलन हुंद ज़हर, डिज़ल तुँ पे'ट्रोल दुॅह। यिम सारे'य बलायि छे' वावस पतुँ लजि मचुँ ज़ि असि ति करनाव यथ संसारस साऽल। वाव छु ह्यवान अनि म्वखुँ व्वन्य् ज़बर पाऽठय् चख़ि गछुन। इराकन ज़ाऽल्य् कुवेतस तिलुँ क्रूॅल्य्। नारन कऽड छ़ठ, वावन थऽवुँस ज़ीर। रे'ह खाऽजनस असमान तुँ बुसर बाऽगराऽविन अंऽद्य् पऽत्य्। दुॅहस कऽरुॅन कनस थफ तुँ कऽशीरि वातनाऽविथ को'रुन क्वहन तुँ बालन, शहरन तुँ गामन, दां खहन तुँ म्यवबागन शीनुक क्रुहुन ल्युथ ज़ि वुछिथ वऽथ्य् साऽरी वूर्य् वूर्य्। तिक्याज़ि ये'लि ख्वदगरज़ इनसान स्यठा गलथ करि ते'लि छु कऽशीरि हिशि रे'शि वारि मंज़ टाकारुँ पाऽठय् क्रुहुन शीन प्यवान। प्यवं तुँ क्रुॅहुॅन्य् छ़फ कऽरुॅन साऽर्य्सुँय्। अतुर करन वाल्यन तुँ तिहिंद्यन आगन कऽरुॅन ख़्वयि सियाऽही य्वसुँ व्वन्य् सति साबनि छलनुँ पतुँ ति च़ल्यख नुँ। नतुँ छा मखोलुँ लछि बऽद्य् मोसूम लुंख हिजरथ करनाऽविथ यमुँ केंकरन मंज़ नारुँ त्यों'गलन प्यठ द्यन गुज़ाऽरी तुँ दम शुमाऽरी करनावुँन्य्। ये'लि कांह ज़िंदुँ ज़ुवस नर्कस मंज़ रोज़नस प्यठ मजबूर करान छु तस ति छु पनुन जनथ कऽहर गऽछि़थ व्वगुॅवुलुन दिवान तुँ जहनमुॅक्य् दरवाज़ुँ यॅलु त्राऽविथ पदि पदि बेख गालान तुँ नेस नाबूद करान। आऽखुॅर ओ'श तुँ व्वश ते'य असर थवान छु।

बहरलाल वावस अगर ओलूदगी नबज़स नबज़स पे'यि ते'लि छनुँ बचन ब्रांथ। लिहाज़ा पज़ि कूशिश करुॅन्य् तुँ जमूद त्राऽविथ पानस मंज़ सु कुवथ पाऽदुँ करुन ताकि इनसान हे'कि पनन्यन असलाफन हुंद बखुॅशमुत बजर रछ़राऽविथ ये'मि किन्य् सोन वो'जूद बचि तुँ बुतराथ बनि गुल्यन मांऽज़ लागन वाजे'न्य् महरे'न्य् तुँ च़लवुन हवा तुँ डलवुन वाव बर्यस रुमन रुमन शीतलता वछन मंज़ लोलुक खुमार तुँ वछस वुज़ुॅनाव्यस ममतायि हुँद्य् नागराद।

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## काऽशुर पऽरिव तुँ लीखिव

काऽशिर छि साऽन्य माज़ि ज़्यव। सानि काऽशिर आसुॅनुॅच छि यहाऽय अख पछ़ान। नतुँ क्याह नाव शकुॅल-अकुॅल, पलव-दलव ह्यकन कांऽसि ति कुनि जायि ति साऽन्य हिवी आऽसिथ। कमसे कम पज़ि तुँ असि गरन मंज़ शुर्यन सूॅत्य काऽशिरि अलावुँ बे'यि कुनि ज़बाऽन्य मंज़ कथ करुॅन्य। न्यबरुँ बूलिन द्यिम हिंदी या अंगरीज़्य। नतुँ क्वसुँ प्रज़नथ रोज़ि तिमन। पगाह ह्यकन असि यिमय शुर्य लानुँ तानुँ कऽरिथ ज़ि असि कोनुँ द्युत यिमन पननि माज़ि ज़े'दि हुंद ज़्वन। तुहुंद क्याह खयाल छु? पनुँन्य खयाल लीखिव असि यथ पताहस प्यठः-

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*जम्मू-180005.*

# मऽत्य् आब

अर्जुन देव 'मजबूर'

वूंठ मत्योमुत मंज़ माऽदानस
साऽरी पानस पानस लाऽर्य्
यस दियि कारि वुठन वुठकाव्यस
यस लगि तस लगि सऱकाऽरी
पुरसिश किछ़ साऽ
साऽरी माऽलिक़
हाऽकिम साऽरी
गरुॅ गरुॅ राज
अलुॅ शहरस साऽरी म्वहताज
अशराफन यैंति मुश्किल रोज़ुन
ज़ऽर्य् शहरस मंज़ कल क्या बोज़ुन
यस युस ख्वश गछ़ि सुय गज़ लाग्यस
साऽरी गाटुॅल्य्
साऽरी चाऽर्य्
बूठ कलस प्यठ खवरुॅ ननुॅवाऽर्य्
'कालू' मोत ह्यू बेछ़ान बासान
ओ'न्द पोक सोरुय
काव हय छऽल्य्ज़यन सज़ि तुॅ साबनि
क्रे'हन्यर त्राव्या
वूंठ मत्योमुत मंज़ माऽदानस
सारी पानस पानस लाऽर्य् ।

('त्योल' सों'बरनि मंजु शुक्रिया सान)

( मकान नं॰ 207, वार्ड नं॰ -12
उधमपुर - 182101 )

# वऽहराऽच रूद

**ओंकार नाथ शबनम**

(श्री ओंकार नाथ शबनम साऽब छि थदि पायिक्य् काऽशिर्य् मज़ाहिया शाऽयिर। यिहुँज शारु सोंम्ब्रन 'ट्यों'ठ मोदुर' ख्वसुॅ यिमव 1988 हस मंज़ छपाऽव, छे' काऽशरि हज़ल शाऽयरी मंज़ अकि मीलुॅ कनि हुँज़ हऽसीयथ थावान। मगर वतन बदरी 'हुँद्यन पऽत्य्म्यन साङन सतन वऽरियन गव नुॅ यिहुंद कलाम कुनि ति नज़रि। शबनम साऽबुॅन्य् यि नज़ुॅम छिन अऽस्य् यि पछ़ ह्यथ शाऽमिल करान ज़ि तिम कडन वनवासुॅक्यन यिमन यीत्यन वऽरियन दोरान ल्यूखमुत पनुन कलामुॅ नोन तुॅ सोज़न असि ताम 'क्षीर भवानी टाइम्स' पत्रिकायि मंज़ शाया करनुॅ खाऽतरुॅ ताकि साऽन्यन परन वाल्यन सूॅत्य् सूॅत्य् सपदव अऽस्य् ति महज़ूज़) - **जौहर।**

पतुॅ ये'लि लो'त लो'त वो'थ अदुॅ जंग।
वऽस्य् वऽस्य् प्यव बुसुॅन्योमुत टंग॥
पछ़य् ये'लि वुछ सुय हसबल हाल।
चो'ल पो'त खोरे गव दिलुॅ तंग॥
मे'ति फऽर शाहमथ ह्युतमख छ्वयन।
मेति फऽर नहकस पहकस म्यंग॥
अति छुनुॅ वऽहराऽच़ रूदस थख।
अऽत्य्थुॅय सलाह तुॅ अऽत्य्थुॅय जंग॥
प्राऽरिव साऽ प्राऽरिव दाजस।
खाऽरिव पानय पानस ज़ंग॥
काऽच़ाह डोलान मांऽज़ि गुल्यव।
कूॅत्यन फुटरावान बरुॅ हंग॥
केंच़व न्यतुॅनोव अनुॅहूर पान।
चूरुॅ ख्वडस प्यठ खाऽलिथ ट्यंग॥
ट्रेनिंगि ना प्यन सोज़ुॅन्य् शुर्य्।
जाऽरी हरगाह रोज़न ख्रंग॥
शोगस खसलथ शोरुॅय शोर।
तस तिछ़ खसलथ यस युथ संग॥

(टयोठ मोदुर सोम्ब्रनि मंजुॅ शुक्रिया सान)

**C/o Arjun Complex**
**H.No. 509 Opposite Dev Hospital**
**Raj Nagar-II PALAM VILLAGE**
**NEW DELHI - 110045**

# गज़ल

तेज रावल

सऽहराव बे'यि क्वलुॅराद तय यिम पोशि वन हवा,
साऽरी निशानुॅ नज़ारि डलन ज़ान गछ़न हवा।

ग्वलाबुॅ तन वुछनुक चे़' तमाह बन चुॅ शबनमा,
ख्वशबोयि पान यो'द चे़' वलुन छुय तुॅ बन हवा।

यिम मत्य् खयाल लोलुॅ वच़न कलमुॅ छिम वुज़ान,
वुफ दिथ मे' पऽरिस्तान छुम खारान ज़न हवा।

फेरान दिशायन छु वुछान च़ऽक्रुॅ व्युह तुॅ विह्य्,
वुथ तारकन छु साऽल करान मो'ति यि मन हवा।

मो दिम वुतिश शोकुॅ सरस तुल मुॅ तलातुम,
ज़ालान अकी त्यंबरि सूॅत्यन यारि वन हवा।

तपुॅरे'श्य् तिमन आऽस्य् वनान समयि सादक आऽस्य्,
वुंबरन अकी आसनुॅ रूज़िथ ख्यन तुॅ चन हवा।

कति रूज़ स्व 'हीमाल' तय 'शीरीन' तुॅ 'ज़ुलयखा',
यथ वक्तुॅ फिरिस मंज़ गऽमुॅत्य् कम कम बदन हवा।

मो वल चुॅ पनुन पान यिमन शानुॅ राऽयलन।
बस नेर कुल्य् लंजव तुॅ नच़ान शोकुॅ बन हवा।

द्वारा रेडियो कश्मीर, जम्मू
180001

# रुबायि

जवाहर लाल सरूर

समनबल राऽव्य् व्वन्य् समखुन छु दुशवार।
थ्यकुन सरमायि बस ओस बोनि शे'हजार॥
व्यतस्ता य्वस. दिवान लय आऽस नगमन।
दज़ान तस वुठ वछस प्यठ छुस़ दज़ान नार॥

०

यि दुनिया हाऽरथाह बोरा गमन हुंद।
यि दुनिया हावसा दोरा गमन हुंद॥
लबख क्या साकिया व्वलुॅ चाव मलर्यव।
यि दुनिया ब्रम फकत शोरा गमन हुंद॥

०

बुॅ फ्यूरुस दादि चाने आसतानन।
गमंव. रो'स क्या द्युतुम वनतम ज़मानन॥
यि नय खो'ट आसिहे तकदीर म्योनुय।
मे' वुछथुॅय बुथ चुकुर बे'यि आसमानन।

०

छु कोशुर तावनस लो'गमुत दो'पुम हज़।
फकत बस ख्यावनस लो'गमुत दो'पुम हज़॥
पिशान व्वज़मिस प्यठुॅ सूरुॅस जवाऽनी।
बुज़र छुस यावनस लो'गमुत दो'पुम हज़॥

०

बुॅ चे'शमऩ हुंद चे़ वंदुॅहय गाश यिखना।
मे' छम बस छम मे' चाऽनी आश यिखना।
हरुद छुम यानवस सुलि सोतुॅ ज़ागान।
चुॅ यिख तेॅलि डोलि येॅलि म्याऽन्य् लाश यिखना॥

न्यू कालोनी
गढ़ी, उधमपुर - 182121

# बाऽथ

( प्रो॰ ) ए॰ एन॰ दर

ग्यवुँ लोलाह नवि आये　　मसतानुँ जूग्य् राये।
वऽजनस कमि चानि माये　　मसतानुँ जूग्य् राये॥

साथा चुँ सोन यिखना　　कथि म्यानि कन चुँ दिखना।
ज़िंदगी गछ़ूयम नुँ ज़ाये　　मसतानुँ जुग्य् राये॥

पशपान छु क्या चे नूरुँय　　हावतम पनुन ज़ो'हूरुँय।
करय मंज़ वालिंजि जाये　　मसतानुँ जूग्य् राये॥

से' मंज़ चाहस चे' त्राऽवथस　　तुलुम कश्ट स्यठा कालस।
रुँच़र गछ़ूयम चानि दाये　　मसतानुँ जूग्य् राये॥

छम मंज़ मनस मे' चाऽन्य् आश　　सनम्वख यितम तुँ लबुँ राश।
प्यठुँ त्रावुम पनुन साये　　मसतानुँ जूग्य् राये॥

चानि क्पायि डंजि आम मन　　प्रकाश व्वपद्योम च़वातरफन।
छम वुज़ान चानि लीलाये　　मसतानुँ जूग्य् राये॥

अथि युन छु चोन क्रुठुय　　सफरा कों'डुय मे ज़्यूठुय।
अंद छुनुँ चानि मायाये　　मसतानुँ जूग्य् राये॥

'अमर' ज़ोनुम मे' चोन नामय　　थदि खोतुँ थो'द चोन दामय।
शोलान छुख जायि जाये　　मसतानुँ जुंग्य् राये॥

504, न्यू प्लाटस ( सरवाल मोड )
जम्मू - 180005

# श्रुक

-रतन लाल जौहर

आऽखुॅर क्याज़ि छु ती सपदान यि नुॅ सपदुन गो'छ़ तुॅ ति नुॅ सपदान यि सपदुन गो'छ़। सपदुन गो'छ़ यि ज़ि ये'म्य् पननि बद शकली प्युठ ख्वश शकली हुँदि लफज़ुॅ काऽलिबुक म्वखुट लोद, ये'म्य् फद, फिरेब तुॅ अपज़िक्यन थज़रन प्यठ जंडुॅ दित्य्, ये'म्य् बबांगि दो'हल आॅदुम्य लाशन हूँज़ुॅ बनुॅ खारनस प्यठ अवुछ सबुॅज बाग तुॅ द्रुॅदु क्वलुॅ आयतन थावि, येम्य् हवस तुॅ हसदुक प्रथ कांह बानुॅ आछुॅनोव, ये'म्य् माजि बतुराऽच़ पितरातचि रज़ि सूॅत्य् हिसुॅ बटाऽय करनुक बांद बांद को'र, ये'म्य् इनसाऽन्यतस शेताऽन्य् छो'बि सूॅत्य् छलुॅ छांगुॅर करन वाल्यन मोरछलुॅ करि तुॅ युस जालसाज़न, मक्कारन, दोखुॅबाज़न तुॅ अय्यारन हुंद सिंबुॅल बन्योव तस या तस पतुॅ पतुॅ पकन वाल्यन गऽछ़ चुवत्यन, मंज़ मारकन तुॅ खुलुॅ माऽदानन मंज़ ति करुन यि तिमन तनुॅ वोत करान यनुॅ तिमव सबुॅर जबरुॅकिस पंजरस मंज़ का'द को'र। मगर... सपदान छु यिज़ि नेज़ुॅ सूॅत्य् रेज़फान गछुॅवुॅन्यन मोसूम पानन, वानाख सहरावन अंदर ग्रेशमि च़ंजन, वावुॅ तुफानन तुॅ सियाह रूदुॅ राऽच़न मंज़ सबुॅर तुॅ आशायि हुॅंज़न खूॅमुॅ लोंचन तल शुर्य् मुर्य् तुॅ ज़ुर्य् ह्यथ हे'नुॅ आमुॅत्य् तुॅ फ्रऽट्य् गऽमित्य बिसयार खलक छि काऽदोबंद कऽरिथ नान नफक तुॅ त्रेशि गल्यन क्रेशनावनुॅ यिवान।

यि तुॅ यिथ्य् हिव्य् वारयाह गंड कुस मुच़राविहे तऽहुँदिस ज़्यहनुॅकिस जोलनस। अवऽ खो'त सुशी कऽरिथ अऽकिस थदि खोतुॅ थऽदिस टावरस तुॅ लोगुन ब्वनुॅ पकवुॅन्यन के'म्य तुॅ क्रील हिव्यन लूकन ख्वर न्यठ प्युठ क्रे'कुॅ दिय दिय प्रुॅछुन। मगर तिम आऽस्य् पकान, दवान तुॅ च़लान अख अऽकिस खूॅत्य्, टाफ, लथ, दकुॅ तुॅ दोल दिथ तूर्य् कुन ये'ति बे'यि ती सपदि काॅय सपदनस प्यठ व्यन्य् हतुॅवाद वऽरी फऽरिशतन, दिवताहन तुॅ मलाऽयकन वाऽत्य् व्वश त्रावान तुॅ फकट अर्शस कुन मुदय गंडान......।

"गव काऽयनाथ थुरन वाऽलिस ओस यी करनावुन ?" तऽम्य् दिच़ नुॅ व्वन्य् क्रकुॅ बल्कि सूंचुन।

अमापो'ज़ अमि थदि खोतुॅ थदि टावरुॅ प्यठ कुन गव ब्याख थदि खोतुॅ थो'द टावर नमूदार तुॅ क्वसताम छ़ाय हिश लऽज तसुॅंदि सोंचुॅ मंज़ व्वथुॅवुॅनिस अथ सवालस जवाब दिनि ;

"न तस काऽयनाथ थुरन वाऽलिस न ओसुस तुॅ न छुस यि करनावुन ...... तस छा यिहाऽय याऽच़ फिकरा।"

"ते'लि क्वस फिकिर छस? प्रुछ़नस ह्यो'र कुन मुदय गंऽडिथ।"

छ़ायि हुॅंद्यन वुठन आयि बे'यि हरकथ; "बहीखातुॅ लेखनावुॅन्य्, नारुॅ क्रूॅल्य् फालाफाल करनावुॅन्य्, आदमखाव कुल्य् लगनावुॅन्य्, द्रुॅदुॅ क्वलन ज़हर बरुन तुॅ सबुॅज बागन अंदर हो'ति-ये'ति अऽशदर त्रावुॅन्य।

"ति कथ क्युथ?" प्रुछ़नस बे'यि हाऽरानी सूॅत्य् वारुॅ अऽछ मुच़राऽविथ।

"चाऽन्य् गंड तुॅ श्रुक्य् मुच़रावनुॅ खाऽतरुॅ।" छ़ायि द्युतुस अमि ति अपोरुॅय दूरान तुॅ गाऽब गछ़ान गछ़ान जवाब।

यि बूज़्यथुॅय आव यि टास कऽरिथ ब्वन लायुनुॅ तुॅ रल्योव क्रील हिव्यन आदमन सूॅत्य् यिम नसति स्यो'दुय पकान, दवान तुॅ च़लान आऽस्य् अख अऽकिस खूॅत्य्, टाफ, लतुॅ, दकुॅ तुॅ दोल दिवान दिवान।

ट्योठ मोदुर

# राय-त्राय

(अगस्तकिस क्षीर भवानी अंकस मंज़ सपुँज़ स्व॰ जानकी नाथ कौल कमल साौऽबुन्य् बक्तिबावग्र प्यठ मब्नी नज़ुॅम 'अज़ शामन' शीरशकस तहत छाप। अथ मुतलि वाच़ असि ताम डा॰ रत्न तलाशी साऽबुॅन्य् राय-त्राय। असि आऽस पछ ज़ि तलाशी साऽबन्यन यिमन अहम न्वक्तन दिन पानुॅ 'कमल' साऽब सपुॅद्य स्वर्गवास। वोजनय तुॅ चिठ्य् वातिहे नुॅ व्वन्य् मार्कस मंज़ त्रावुॅन्य् अमापोज़ यि सूंचित ज़ि बक्ति-बावस तुॅ धर्मुशास्त्रस सूॅत्य दिलचस्पी थवन वोल कांह सोन परनवोल मा येछ़ि 'तलाशी' साऽबस जवाब द्युन केऽर असि यि चिठय् शाऽमिल। ब्याख खत छु काऽशरिस कदावर तुॅ बे जोड शाऽयिर प्रो॰ रहमान राऽही सुंद यथ पऽरिथ सान्यन बिसयार परन वाल्यन खास कंरिथ शायरन तुॅ लिखार्यन हुॅद्यन ज्यहनन अंदर मोजूद कैंच़न सवालन शायद जवाब मेलि। **-जौहर-**)

मवहतरम जौहर साऽब :

अगसतुॅकि शुमारक काऽशुर हिसुॅ पोरुम। बासान छुम ज़ि चान्यव अथव हुरि अथ रिसालस शूब ति तुॅ लगहाऽरी ति। मयार हुररावनुॅच छस गुंजाऽयिश। अमापो'ज़ यि छुनुॅ मुमल पाऽठ्य तुहंद्यन अथन मंज़ तिक्याज़ि अम्युक दारमदार छु कुनिहदस ताम मवादिचिं दस्य याबी प्यठ। दरअसल छम श्रीकमल साऽबनि "अज़ शामन" नावचि वच़न चालि नज़मि मुतलिक कथ करुॅन्य। कमल साऽब छि सानि ज़बाऽन्य हुॅन्द्य बुज़र्ग कलमकार। काऽशरिस अदबस तुॅ खासकर अऽकीदती अदबस छि यिम पनन्यव रुॅत्यव खयालब सूॅत्य जान इज़ाफुॅ करान। अमि कथि हुंद ऐतिराफ छु असि प्रथ कांऽसि। मगर यथ सुमारस मंज़ छे' यिमव पननिस कलामस पानय तशरीह कऽरमुॅच़। बुॅ ज़न गोस यि वुछिथ हाऽरान ह्यू।

बुॅ छुस काऽशरि अदबुक अख मोमूली ज़ाऽन्यकार। बुॅ ह्यकुॅ नुॅ कमलसाऽबनिस अदबी कदस सूॅत्य हमसरी कऽरिथ। मगर यि छम ख़बर ज़ि शारुॅ अलामथ छे हिसाबदाऽनी हुॅन्ज़व अलामच़व वखरुॅ आशान। शारस मंज़ कुनि लफज़स जबरन मानि पुशरुऩ छु व्यो'ठुय बासान, बे'यि ति ये'लि शाऽयिर पानय पुशरावन आसि। यि छे' लफजुॅच दाखली खो'सूसयथ तुॅ शायरुॅ सुंद वरताव युस अथ आम मानि बदलुॅ इसतियाराऽती मानि बख़शान छु। दरअसल गछ़ि लफ्ज़ुॅकिस ल्वग़ाऽती मानियस तुॅ इसतियाराऽती मानियस मन्ज़बाग कमसेकम अख खूबी मुशतरकुॅ आसुॅन्य यस परन वालिस अमि लफज़किस इसतियाराती मानियस ताम वातमावनस मंज़ वतुॅहावुक बनिथ हे कि मसलन ललि हुंद यि वाख नीतोन :-

"नाबुट्य बारस अटुॅगंड ड्योल गोम।"

"नाबाद" छु अख इसतियारुॅ येम्युक मानि ज़िन्दगी आऽसिथ हे कि

"नाबदस" तुॅ ज़िन्दगी हे' कव अऽस्य यिम कें'ह खूबी बदि कऽडिथ

| नाबाद | ज़िन्दगी |
|---|---|
| ठोस | तस्सवुर |
| अज़ुव्य | ज़ुव्य |
| बेहरकथ | नापायदार |
| पाऽनिस मंज़ गलान | नापायदार |
| मेछर...... बेतरि.....। | मेछर बेतरि......। |

द्वशवुँन्य ह्यकन बे'यि मुख़तलिक या मुशतरकुँ खूबियि आऽसिथ यिहुँन्ज़ ज़िकिर जो रुरी छे'नुं। बहरहाल "नाबदस" तुं ''ज़िन्दगी'' छे' वारयाह मुखतलिफ खूबियि मगर मेचरुँच खूबी छख मुशतरकुँ। यहय खूबी छे अथ ज़िन्दगी या इनसानी ज़नमुक इसतियारूँ बनावान। अमि अलावुँ छि पूरुँ वाख़स मन्ज़ बेयि ति केह् इशारुँ मूजूद यिम अम्युक इसतियाराऽती मानि सरखरुँ करान छि। कथ बरक़स छे नुं मे यथ वचन चालि जमि मंज़ वरताव, नुं आमत्यन लफज़न तुं तिमन पुशरावनुं आमत्यन (तसरीहस मन्ज़) इसीतयाराऽती मानियन दरमियान कांह ति ममाऽसलथ बासान। ख़बार "पलंग पाऽरावनस" तुं ग्वरम्वखुं शासतुंर बोज़नस या "बादाम" तुं "ज़ागरथ" या किशमिश तुं सुपुत्ति क्वस खूबी छे मुशतरकुँ। मिसालुं ह्यकव बेयि ति दिथ मगर कथन लगि तूल।

इज़हारस मंज़ति छुनुं त्युथ कांह ओसलूबसियाऽती इशारुँ येमि सूत्य यि रूहाऽनी तजरुबुँच बावथ बासिहे। योदवय यिति मानव ज़ि अथ मंज़ छे अबदी लोलुँच बावथ, मगर अथ वचनस अगर अऽरिनि शेरनुँक्य तुं अछिदाऽर हिश पाऽरिथ रोज़नुँक्य् आरज़ी लोलुँक्य् शारुँतजरुब लरि थावव द्वशवुँन्य् लोलन मंज़ किथपाऽठ्य करन फरका या रो'सुलमीर तुं महजूरन्यन यिमन शारन क्याज़ि वनव नुं त्ये'लि आरज़ी लोलुं बदलुं अबदी लोलुँच बावथ :-

**रोसुलमीर :-** खऽजुँर तुं बादाम बरयो चन्दुं शीरीन तुं आऽलुँसुपाऽरी
काऽशिरि नाबदु तुं मिसरुँकि कंदो।

**महजूर :-** कन्द तुं नाबद आऽलुँसुपाऽरी थावस चन्दुं बऽर्य् बऽर्य्ये
यियिना करस बन्दुं बरदाऽरी

कमलसाऽब छि अख बातजरुबुं फनकार मगर यथ वचनस मंज़ छे तहन्दिस बावऽच् अंदाज़स मंज़ कतिताम क्याहताम परुँगी यस अथ तमि र्हाऽनी तजरुबुँच बावथकाऽरी बनावान छेनुं येमिच तशरीह कमल साऽबन दिच्मुँच् छे'।

कदामथपसन्द अन्दाज़ि बयानस मुतलिक बनुं नुं बुं किहीं। तमि सूत्य् लगि ख़तस ज़ेछर। मे छु काऽशरिस मंज़ लीला अदबुक ज़वान उनवानस तहत अख मकालुं ल्यूखमुत। यथ मंज़ यिछ्न कथन दल दिनुं आमुत छु। व्वमेद छम ज़ि कुनि शुमारस मंज़ कऽरिव शाऽमिल। शायद नेरि तमि सूँत्य् कथन फुठ।

**मुख़लिस**
**रतन तलाशी**
**356/13 तालाबतिलू**
**जम्मू**

# बिलवास्तुँ मुलाकाथ करव

व्यच़ार नाग
नवशहर, सिरीनगर
8 जून 1997

म्यानि मोहतरिम तुँ मनुँमानि बाया,

चोन खत वोतुम च़ोर दो'ह ब्रों'ह। खबर चे' कर असिहेथ ल्यूखमुत। ये'ति डडाकु सिस्टम वुनि ति ऊर्य् न यूर्य्। शुकुर छु ज़ि वोत तुँ बिलवास्तुँ मुलाकाथ सपुद। ख्वदाय थाऽव्यनय वारुँ तुँ कारुँ, पनुँन्य् शुर्य् बाऽच़् तुँ दोस अहबाब ह्यथ।

कें'ह दो'ह ब्रों'ह वाऽचुँम अर्जुनदेव मजबूर साऽबुँन्य् ताज़ुँ शारुँ सोंबरन "त्यो'ल"। परान परान गोस अंद प्यठुँ द याम पऽरिथ। दिल फोलुम ज़ि मजबूर साऽब छि व्वन्य् नफीस शार वनान। शख्सी वाऽर्य्दाथ तुँ अहसासाथ (छि-सं०) गाऽर शख्सी शाभरुँ बावथ बनान। हरगाह सु पनुँन्यन रहदाऽरी हावनुँ दियि, काऽशिरि शाऽयिरियि हुँरि अख अहम आवाज़। दय बखुँशीनस दिलस स्वख तुँ कलमस सनुँ तराऽ जी हुंद ज़्यादुँ ज़्यादुँ क्ववथ। .........

....... यि बूज़िथ गोश ख्वश ति तुँ हाऽरान ति ज़ि म्योन क्याहताम ल्यूखमुत छु चान्यव अदब-शिनास नज़रव गुज़र्यामुत। वुँछ कथ वक्तस आयि अस्य् बागुँन्य् -

चार सोयस प्यठ यिम.कथि आऽस्य् वोनान खाब

लऽज गाऽमुँचि मनि तिहुंदुय बुथ व्यन्य् खाब सपुद.....

'पुष्प' ओसुम बुज़र्ग, पुरखलूस तुँ शफीक दोस, सोमनाथज़तशी यावन कालुक खिडाऽर्य् बोज, यस सूँत्य् च़खि हो'त तुँ लोतुँ बावथ करान ओसुस, संतोष मऽछूयुल यार, कऽशीरि हुंद आशक तुँ आइडलिस्ट फनकार, चमनलाल चमन कथिय/क्यो/कदमुँ तहजीबुच तुँ.माऽर्य्मंज़रुँच मिसाल, बंसी आर्टिस्ट बेबाक बूल्य् तुँ छ़ायि रोस अनहार, महीदीन गौहर पाकबाज़ शऽराब्य्। हाय-

कम आऽस्य् तिम सपाऽर्य् गऽय, कोत सना गऽयेय?

तारख अगर नुँ दोहलि ति नऽन्य् द्रायि राथ क्युत

बुँति छुस व्यन्य् कंऽड्य् नोखस प्यठ लवुँ फ्यो'र छ़ारान। चे़ कऽर्य्नय दय राऽछ तुँ मे' आऽसिन चोन दर्शुन नऽसीब।

.... प्यारे हताश छुम शायद नाराज़। चिठ्य् लांछमस जवाब नदारद। क्याह ताऽज़ुँब वाऽच़मुँचुँय आस्यस नुँ। हे मे' ओस नवजवाऽनी हुंद अख दोस। उर्दू पाठ्य् शार वनन वोल महेंद्र नाथ रैना। खबर सुकति.....

**डॉ० रतन लाल शांत**
**जम्मू**

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